Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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CHRISTIAN WEEKLY

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'Goody, Goody - Dialog!'

by Helen Kooiman

A friend, who is frequently called upon to speak to women's groups in various churches, recently commented that in many such groups effort has been made to communicate and work with civic organizations. The need for social concern is becoming more recognized. As reports are given of progress, she senses their excitement, and it is almost as though they are saying, "Oh goody, goody. Dialog!"

Committees are organized, schedules set, meetings planned. Breathlessly, my friend tells me, she has sat waiting to hear what will be discussed. The door is open for Christian communication, but sadly, there is often no message.

Leighton Ford, in that marvelous book, *The Christian Persuader*, gives many classic examples of the same type of experience. "The temptation," Ford says, "is to talk too much about today and too little about the Gospel."

Paul Little reminds us that most people today are floating downstream, but they will respect the few who are fighting against the current, and they wish they had enough courage and conviction to take a stand too. They respect us because we're inner-directed. We need not, therefore, conduct dialog with them on secondary issues. We are privileged ambassadors for Christ to communicate a verbal message, and demonstrate through our personalities and our lives what the grace of Jesus Christ can accomplish.

So what do we fear?

A profile of Billy Graham Crusade inquirers, compiled from over ten thousand interviews, shows that people are hungering for the truths of Scripture. It was found that out of every thousand inquirers who came forward, one was a lawyer, two were university professors, two high school teachers, two doctors, ten men in other professions, ten businessmen, twenty career women, 100 laboring men, 200 housewives, and 600 students.

Wesley, in his day, when asked what he had said, would reply, "I gave them Christ." Leighton Ford says, "Wesley gave them what Peter gave them: Jesus . . ."

"The preaching of Christ as Lord has great pertinence for our day. It speaks powerfully to the human condition—the emptiness which is so typical of our culture . . ."

What are people afraid of today? Old age, insecurity, nuclear warfare, cancer?

If we are to engage in dialog—let it be a meaningful confrontation with the person and work of Jesus Christ.

CHRISTIAN REVIVAL HAS EFFECT ON DISSENT IN COLLEGES

(Chicago RNS) — The current Christian revival among young people is having a marked effect upon student dissent, according to a Harvard Medical School psychiatrist. "I have seen the lives of many students changed from completely secular life style to a full commitment to Christ," said Dr. Armand M. Nicholi. "Some were leaders of the SDS movement that caused the disorder at Harvard and who were forced to leave college." Dr. Nicholi said in a paper delivered at an invitational scholars' conference here that during their time away from school some of the student dissenters "embraced the Christian faith. It's interesting to see how they have changed," he said. "Their intense social concerns have by no means diminished, but their methods of expressing these concerns have altered quite radically."

The psychiatrist addressed a meeting of Christian scholars from 41 American campuses, sponsored by the Institute for Advanced Christian Studies. Dr. Nicholi listed several factors as encouraging the Christian revival. One such factor, he said, is "poor impulse control" among today's young people. "People in my field attribute this to a weakening of the agency they refer to as the super-ego. And psychoanalysis attributes weakening of the super-ego to the tenuous role of the father in the modern home. It is interesting how frequently conflicts with the father and intense ambivalence toward authority occur among the youth. This fact," he added, "may make Christianity with its nuclear father-son relationship and its provision of a strong, forgiving, accepting father emotionally appealing." (RES)

WIRED FOR SOUND—Just like astronauts, this young wolf has a biotelemetry and amplifier attached to its body so fascinated youngsters can hear its heart beat on a loudspeaker at the children's section of the St. Louis Zoo.

THE CASE OF THE VANISHING BIBLES

by Eva Jordan Blair

In "Underground Evangelism" we found the following striking story:

"You are guilty of a crime against the Soviet Union. Why you do this thing? Surely you must know if one should be so foolish to believe in God, in Russia we can buy our own Bibles. You have done ver-ee bad thing. If you should be brought to trial before Soviet court maybe you will be in prison ver-ee long time!"

The speaker was an English speaking border guard, the youth before him a young Westerner who had begun his mission with some rather naive expectations.

It had not occurred to the young man that he should have first consulted with seasoned couriers before setting out on his trip which hopefully would take him to Moscow. All he possessed was a shining eagerness to share his new-found Christian faith with the oppressed people behind the Iron Curtain. At the communist checkpoint, a small border crossing where he had anticipated a minimum of difficulty, his small cargo of Bibles—100 in all— had been easily found. Now both he and they were in communist custody.

Another guard warned him, "You will remain here under arrest until the inspector arrives. He will come when he is able. You'll be lucky if he is here in three days!"

The guards were young fellows, too, near the Christian's own age. They kept him under strict surveillance in small detention quarters adjoining the main building. Food was brought at regular intervals, for which he was grateful. Had it not been for his own personal Bible which they allowed him to retain, time would have dragged heavily. The first night, before he stretched himself out on the rough cot, he spent some time in earnest prayer. When he lay down at length, he lay awake a long time, his ears alert to every strange sound. He could hear footsteps. The guttural sound of voices. A dog barking. Rats scampering about in the darkness.

But soon he drifted off into deep sleep, confident that God had His hand on the situation . . . "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety" (Psalm 4:8).

During the early part of the second night one of the guards unlocked the door to the detention room and entered. The prisoner thought his movements oddly furtive. For a full moment he stood just inside the door, eyeing the table with its telltale display. His gaze shifted quickly to the man on the cot. "Give me a Bible," he said softly, in English.

"But they are yours already!" the prisoner protested. "You took them from me. I have no right to give you one. They are yours—help yourself!"

The guard backed out without replying. Obviously he had expected to be handed one. Perplexed, the prisoner lay down to sleep. When he awakened next morning, he noticed that one Bible was missing from the table.

Early in the morning of the following day, another guard entered. His gaze, too, focused upon the Bibles. Alert by now to the situation, the prisoner closed his eyes and pretended to be asleep. As soon as the door closed and the key had turned in the lock, he opened them.

A second Bible had vanished!

Throughout the next 24 hours the game was kept up—until a total of 20 Bibles had disappeared. The young courier marvelled. God had His own wonderful methods of distributing His Word. Naive as a baby in the matter of Bible smuggling he had seen his Bible mission end in seeming failure, only to discover that the Power who overrules in the affairs of men takes over when man's ability deadends.

Jumping to his feet, the prisoner hastily reassembled the Bibles in two neat piles. From 100 they had dwindled to 80. The inspector was due to arrive later in the morning. Would the decrease be noted? Again he turned over the whole matter to the Lord.

He did not have long to wait. He had just washed, dressed and breakfasted when a guard came to march him to an office in the customs building where his interrogation was about to begin.

The head of the communist border police was waiting. Following the reading of the charges against the prisoner, this official turned on him sharply. Fool—fool—fool for allowing himself to be a tool in the hands of religious criminals! Did he not know that for his foolish prank he could be sentenced to a Soviet prison? The inspector's voice rose in a high-pitched crescendo of abuse. Suddenly there was a tense moment of silence which he used to observe the effect of his words upon the prisoner.

When he spoke again his voice, though crisp, was quieter. Well, the state would be tolerant this time. But should there be a next time—. He paused to let the full import of the words sink in. Next time, he emphasized softly, the state would not be of the same generous mind. In fact, to ensure that there was no "next time," his visa was being confiscated. He would be barred forever from returning to the Soviet Union!

The young Christian returned to the West with a heart full of praise to the Lord, knowing that one fifth of his precious Bible cargo had reached its destination.

If 20 souls could be saved through the 20 Bibles . . . perhaps 20 plus 20, as 20 new Christians told 20 friends! The final count was staggering to the imagination.

He had another thought: All the Bibles are now in Communist hands. God surely has His purposes for the other 80!

Statement Condemning Abortion issued by Israel Conference of Rabbis

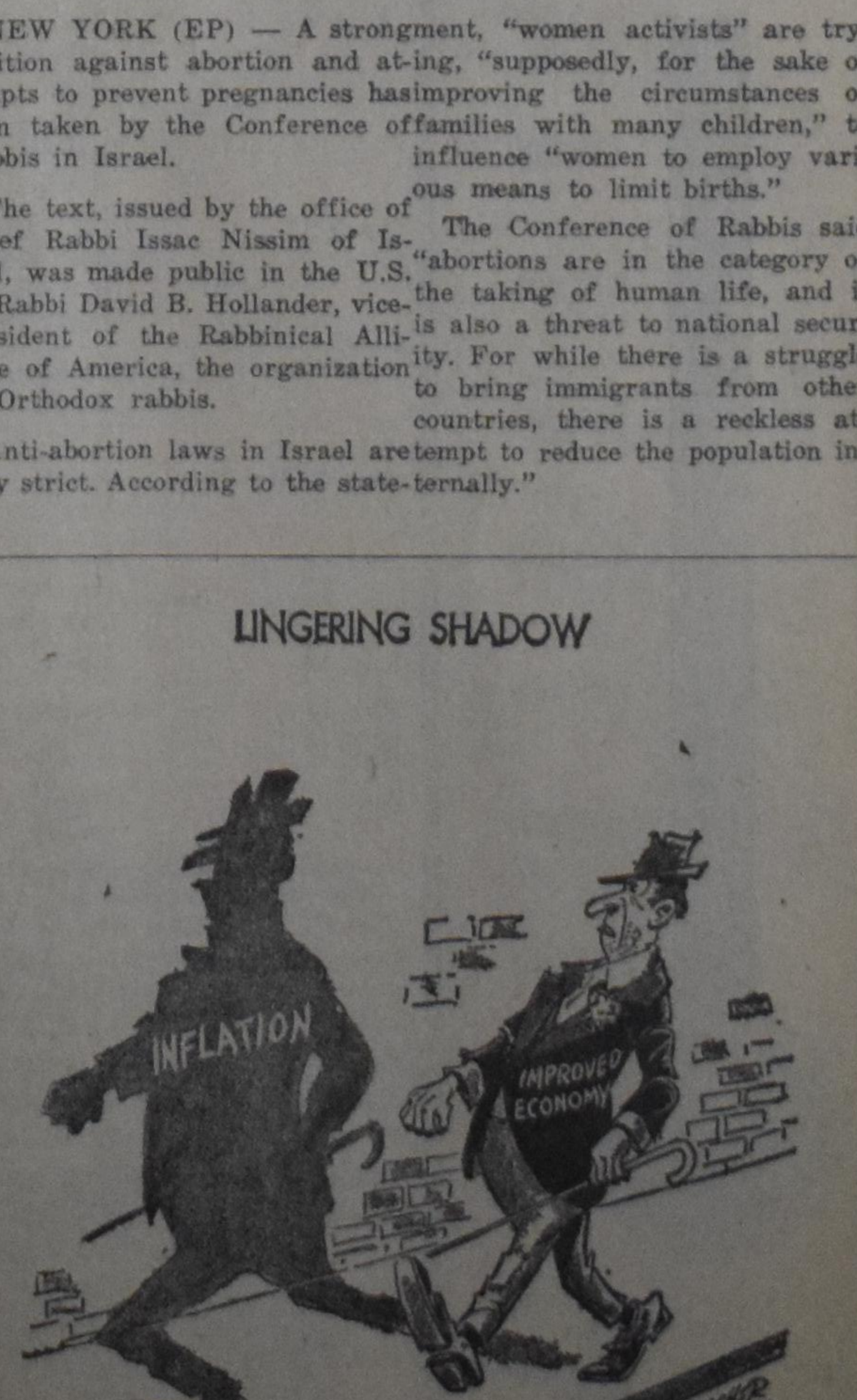
NEW YORK (EP) — A strong position against abortion and attempts to prevent pregnancies has been taken by the Conference of Rabbis in Israel.

The text, issued by the office of Chief Rabbi Issac Nissim of Israel, was made public in the U.S. by Rabbi David B. Hollander, vice-president of the Rabbinical Alliance of America, the organization of Orthodox rabbis.

Anti-abortion laws in Israel are very strict. According to the statement, "women activists" are trying, "supposedly, for the sake of improving the circumstances of families with many children," to influence "women to employ various means to limit births."

The Conference of Rabbis said "abortions are in the category of the taking of human life, and it is also a threat to national security. For while there is a struggle to bring immigrants from other countries, there is a reckless attempt to reduce the population internally."

LINGERING SHADOW



Church Announcements

CHR. REF. CHURCH

Declined

for Toronto (Rehoboth), Ont., Rev. M. N. Greidanus, University Chaplain.

for Athens, Ont., Rev. Ed. Den Haan of Charlottetown, P.E.I.

FREE CHR. REF. CHURCH

Declined

for Toronto, Rev. C. Pronk of Aldergrove, B.C.

GRAND RAPIDS YOUTH MINISTRY REV. TERRY HAGER

The Grand Rapids Youth Ministry has a "Corestaff" composed of eight full-time paid people. These staff members are involved in diverse areas of ministry including personal counseling, street ministry, a drama program, a drug program, educational feedback to the churches, education in urban problems and many other areas. Many volunteers assist the paid staff, especially at the *Drop-In Center.* The Drop-In Center is a key program of Youth Ministry. It is a place where an atmosphere of love and acceptance exists, where you don't have to do anything, or be anything or anybody, other than who you are in order to be accepted. It's a place where people from differing lifestyles may meet and enrich each other's lives, and it is in that context that the Good News is communicated. The Drop In Center is presently functioning seven nights a week, and five afternoons a week, and at least 200 young people use the program each week.

Street Ministry is one of Mr. Hager's primary responsibilities. In this ministry Mr. Hager mixes with the young people of the city where they are, "where the action is." It might be in the Drop-In Center, a restaurant, a teenage hang-out, a bar, a pool hall, an apartment, a parking lot or right out on the streets. Terry reports that about a third of the young people he meets in street ministry are from Reformed and Christian Reformed Churches. In order to meet the challenge of this ministry more adequately, Mr. Hager is now recruiting a few other clergymen from the area who are willing to give one or two nights a week on the streets attempting to communicate the love of Christ and concern of the church for these young people. An excellent film concerning this ministry called, *Nightwatch*, is available locally through DAVARCA.

Mr. Hager has been serving as Acting Director of Youth Ministry since the death of the Rev. John Allen in June, 1971. He has declined the job of permanent director. A new director will be chosen within a few weeks from a list of over fifty applications.

Dedication Building Can. Home Bible League

A special Service of Dedication of our new Canadian Headquarters will be held on

Thursday, March 23, 1972 at 8 p.m. D.V.

We would like to share this evening with our friends and supporters and would appreciate it very much if you could be with us at the service, which well be held at

The Royal York Baptist Church

1520 Royal York Road, Weston, Ont.

Mr. William A. Chapman of Chicago, Ill., the founder of the World Home Bible League will be the keynote speaker.

Rev. Jack Quartel of Listowel, Ont. will be in charge of the dedication ceremony.

Also participating are Mr. C. Redford, soloist and the Choir of the West Toronto Baptist Church.

The Lord has richly blessed this ministry in years past and we are looking forward to even greater blessings in years to come.

We invite you to visit our new Office and warehouse at 17 Oakland Avenue, Weston, Ontario.

OPEN HOUSE: March 27, 28, and 29, from 2 - 8 p.m.

From the Mailbox

Christian Art and the Artist

It was with great interest that I read the book review under "The literary scene" in C.C. of Feb. 14. The review touched on the matter of what constitutes Christian art, differentiating between the position that Christian art is art created by a Christian, as opposed to the opinion that Christian art must contain something inherent within, something which makes it Christian, something fundamentally different from non-Christian art.

This subject has of course held our attention for a long time in other related issues, because all our Christian institutions reflect on ways to make the "Christian" aspect of their institute clear and meaningful. As a would-be musician I have spent some time reflecting on what constitutes Christian music, and in doing so one thing has stood out in my considerations, which is that God is a Spirit, and is worshipped in spirit, and that He delights in the complete surrender of our heart to Him, through Jesus Christ our Lord.

This of course holds true also for the artist, and I would like to compare the relationship between the artist and Christ, to the love there is between my wife and myself. This love permeats our whole existence, and though we from time to time express this love verbally, and name the object of our affection, and have intimate intercourse, most of the time our love will show itself in our regular way of life together, in the smaller and greater works we do for and with each other, without the need by either party for specific reassurances of the other's intentions. So, if I do one of many things, it would even spoil it if the object of my affection would expect a special explanation clarifying my loving intent! Because love is there; it is like salt which has completely flavoured the meal, everything of it, and not just one potato, and not the other!

When we talk about a Christian artist, we must of course mean a Christian artist, and not think of a hypocrite or a false prophet, therefore we trust that if an artist confesses that he belongs to Christ, that he indeed does so completely.

Well then, if the artist is a child of God, why not accept his integrity as a complete Christian, and indeed judge his work in terms of technical and artistic excellence only?! Why should this not be good enough for a Christian audience, as the reviewer mentioned? I feel that every extra effort to explain or to expect that the artist's Christian intentions be purposely made clear, could even tend to spoil his renewed natural creative intention, and tend to make it artificial. As a matter of fact I see no need for this so-called "Inherent Within", this "something fundamentally different from non-Christians' works" in every piece of Christian art.

Basically I think it is fair to state that Christian art is art created by a Christian. I think it can not be denied, if we take the artist's confession seriously. Of course artists may also through weakness fall into sin, and therefore not necessarily every piece of art of a Christian shall be able to stand in the presence of Christ. But at the same time we must not be overly concerned about a possible mote in the artist's eye.

A. Vanden Berg,
Edmonton, Alta.

EVANGELISM THRUST

"If Evangelism Thrust doesn't do anything more for our congregation than it has already done, it will have been worthwhile!" This statement was made only a few weeks after the Congregation began the first phase of Evangelism Thrust. It expresses the feeling of most of the Pilot Churches for Evangelism Thrust in the Grand Rapids area.

During this first phase the congregation divides itself into a number of small groups for the study of a series of seven lessons from a booklet designed for Evangelism Thrust Churches. With from 65% to almost 100% of the congregation meeting together in small groups each week all discussing and studying the same lessons concerning the evangelistic task of the church, and with Sunday's sermons also devoted to the subject of the week, the congregations are experiencing a unity of purpose and an excitement of sharing unprecedented in their history. A wonderful growing excitement and concern for the missionary task of the church is developing in each congregation.

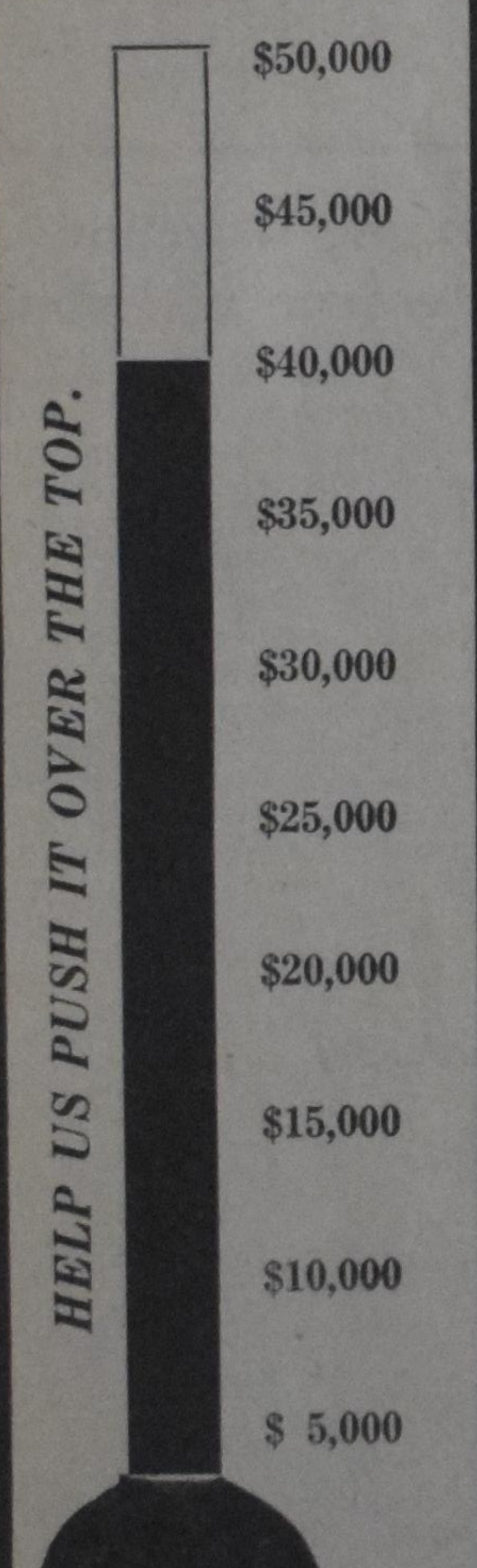
Seven study sessions are now being followed by a short period of "Goal-setting" for evangelism. Goals have been suggested by the small groups and are now being processed is most of the Pilot churches. During this process the church consistory and congregation adopts and sets for itself several specific goals for evangelistic outreach which the congregation then begins to work at together. A very wide variety of goals was expected and are now being considered. As each church wrestles with the question of its God-given assignment and responsibility, it is expected that the differing needs, circumstances and resources will bring each congregation to set goals which are somewhat unique to its own situation.

When the goals have been set the third phase of Evangelism Thrust begins. This is the "Action" phase of Evangelism Thrust.

It is too early to speak about the results of the Evangelism Thurst program in the pilot churches because the Action phase is only beginning to get underway. However, it is the opinion of many that for every church which takes Evangelism Thrust seriously, it will become God's effective instrument for congregational renewal for evangelism. The program is designed to rely entirely on local leadership and to make the congregation's evangelism outreach uniquely appropriate for the local situation.

Hopefully, all of the Grand Rapids area churches will choose to participate in Evangelism Thurst this year.

$50,000.00 will be donated to the Institute For Christian Studies by a benefactor if friends of the Association for the Advancement of Christian Scholarship also contribute $50,000 by March 31.



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INSTITUTE EXPANSION CAMPAIGN

141 Lyndhurst Ave.
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DATA CENTRE

March 23	Roller skating party at Lincoln Curling, St. Catharines. 8 p.m. Everyone welcome.
March 23	Dedication of new Canadian Headquarters of the Can. Home Bible League. (See adv. in this issue.)
March 24-26	Salem Marriage Improvement Conference, Hamilton, Ont.
March 29	Reformed Bible Institute Choir, Mt. Hamilton Chr. Ref. Church, 8 p.m.
April 1-April 30	Southwest Indian Art, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.
April 1	Diaconal Conference of British Columbia, New Westminster Christian Reformed Church, 8255 - 13th Ave., Burnaby, B.C. 9.45 A.M.
April 5	Fryske Joun. Toneel en music. Sarnia. Centre United Church, George St. 8 p.m.
April 8	Elders Conference Classis Hamilton, Trinity Chr. Ref. Church, St. Catharines, Ont.
April 14	An Evening of Music at 8 p.m. in the Drayton Christian Reformed Church by Drayton Christian Choral Society, Calvin Christian School Choir and Recorder Choir. Under the direction of (Miss) Annette Van Houten. Organ Recital by Dr. G. Kruspe.
April 22	20th Annual CLAC Convention. C. W. Jefferys Sec. School, 340 Sentinel Rd., Downsview, Ont. Speaker Dr. James Olthuis on "Unless the Lord Build the House . . .".
April 29	Toronto, Ont. Concert by The Toronto Christian Music Assembly under the direction of Leendert Kooy, A.R.C.T.
May 1-May 27	Senior Art Majors Exhibition, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat.
May 6	Bowmanville, Ont. Concert by The Toronto Christian Music Assembly under the direction of Leendert Kooy, A.R.C.T.
May 12	Jarvis, Ont. Fryske Joun mei Abe Brouwer.
May 13	Strathroy, Ont. Fryske Joun mei Abe Brouwer.
May 17	Woodbridge, Ont. Fryske Joun mei Abe Brouwer.
Aug. 18-26	Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.

The last lecture in the AACS-sponsored Discovery III series on Christian education will be held in the following communities. The topic is "The Christian School in Society". Starting time 8 p.m., unless otherwise indicated. (Where no location is mentioned, check local announcements.)

TEAM A: MR. JOHN A OLTHUIS

March 23	Willowdale (Toronto), Ont. Chr. Ref. Church, 70 Hilda Ave.

TEAM B: DR. GORDON SPYKMAN

March 24	New Westminster, B.C. Herbert Spencer School, 105 Sixth Ave.
March 27	Bellevue, Wash. Bellevue Chr. School, 1701 - 98th St. N.E. 7:30 p.m.
March 28	Telkwa, B.C. Telkwa Chr. Ref. Church, Highway 16 West.
March 29	Terrace, B.C.
March 30	Calgary, Alberta.

RBI CHOIR

The choir of the Reformed Bible Institute is making a tour at the end of which a concert will be given on Wednesday, March 29, 1972 at 8 p.m. in the Mount Hamilton Chr. Ref. Church, Upper Wellington St., Hamilton, Ont.

The program includes solo organ renditions by Mr. Clarence Bootsma.

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The Board of the Elders Conference
CLASSIS HAMILTON

invites Ministers, Elders, Deacons and former Consistory Members to the

SPRING CONFERENCE

which will be held on

Saturday, April 8, 1972

in the Trinity Christian Reformed Church, St. Catharines, Ont.

Speaker: **Dr. Clarence J. Vos,**
Prof. of Religion and Theology at Calvin College.

Topic: "THE AUTHORITY OF THE OFFICE BEARERS IN THE CHURCH".

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A subscription to

CALVINIST-CONTACT

is an appreciated present

A PSALM OF SATAN

Whatever has been said to the contrary, there are not many people who do not believe in the real existence of the devil. We have so many proofs of him and his devasting work that it is practically impossible to ignore him. However, we are mistaken if we think that the satan is interested in people, or if we assume that the Lord and satan battle for the favour of people. Satan is never interested in anyone and it is far beyond the dignity and majesty of God to be engaged in a battle for the favour of anyone. Satan is only interested in how he can hurt God and he uses every possible means at his disposal. That's what he has in mind when he leads people astray: his aim is to hurt the Lord.

The way of drug misuse is a clear example. In the state of North Carolina a 23 year old girl was found dead in a closed car. They found a note on her which read: "Jail didn't cure me. Nor did hospitalization help me for long. The doctor told my family, it would have been better, and indeed kinder, if the person who got me hooked on dope had taken a gun and blown my brains out. And I wish to God he had. My God, how I wish it."

Satan, however, did not want the pusher to use his gun. His goal was much more effectively achieved through the use of heroin.

The girl had written more. She must have been acquainted with the Bible, because she wrote a twisted rewording of Psalm 23, which police also found in the car. This is the rewording:

"King Heroin is my shepherd, I shall always want. He maketh me to lie down in the gutters.

He leadeth me beside the troubled waters. He destroyeth my soul.

He leadeth me in the path of wickedness.

Yea, I shall walk through the valley of poverty and will fear no evil, for thou, Heroin, art with me.

Thy needle and capsule comfort me. Thou strippest the table of groceries in the presence of my family.

Thou robbest my head of reason.

My cup of sorrow runneth over. Surely Heroin-addiction shall stalk me all the days of my life and I will dwell in the House of the Damned forever."

This "psalm" shows the tactics of the devil. Using the Word of God to hurt God. He even uses the children of God to hurt God.

We are not always aware of that. We talk much about the weakness of our faith and the desires of our human nature. But we often overlook the fact that satan wants to use us to hurt our Lord.

"Simon, Simon, Listen! Satan has received permission to test all of you, as a farmer separates the wheat from the chaff," Jesus once said. (Luke 22: 31, 32, Good News). But over Peter's head we hear Him continue, "But I prayed for you, Simon, that your faith will not fail."

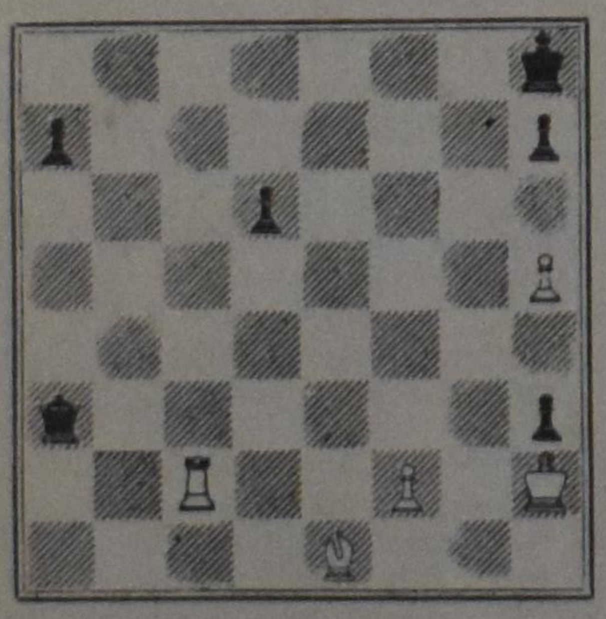
D.F.

Let's Play Chess

Editor: Charlie Hess.

FOR YOUR ENTERTAINMENT

Artificial endgames may mean a big help to improve one's skill to play chess. That is why I like to discuss them once in a while, the more so when I come upon a famous author. This time I present a production by the brilliant A. A. Troitzky. He published this one in 1930.



Of course, the white R and B together could arrange a mate in this position but the black Q is a big handicap. If the lady could reach square Q5 white plans would be frustrated.

After 1. R-B3 (direct attack), the Q has to move to R5, 1. —, Q-R5. Any other place would result in complete loss. Look: 1. —, Q-R8 or R4 or N7 or N5; 2. R-B8ch and 3. B-B3ch, winning the Queen. Or, 1. —, Q-R7 or R3; 2. R-KN3, P-KR3; 3. B-B3ch, K-R7; 4. R-N7ch plus 5. RxP dis ch, again winning the Queen.

2. R-KN3! P-Q5! Notice that also this move is forced. If 2. —, P-KR3? 3. B-B3ch would follow: K-R2; 4. R-KN7ch, K-R1; 5. R-N4 dis ch and at the next move the R takes the Queen.

3. B-B3ch, P-Q5; 4. R-KN4!, P-KR3; 5. RxP! watch out!
If 5. BxPch?, K-R2 follows; 6. R-KN7ch, K-R1; 7. B-K5, Q-K5! Now the Q finally reached her place and there is no win for white. But after 5. RxP black has no defence against the final threat 6. R-Q8ch and 7. R-R8 mate.

When you have gone through all this, you will agree with me that it is a very instructive Endgame. Time and again just the best move of all has to be chosen. Even the 5th move is still very critical. So, all in all, we were close to a natural game in playing and enjoying this study.

DUTCH

1. Tc3, Da4; 2. Tg3, d5; 3. Lc3 sch, d4; 4. Tg4!, h6; 5. Td4:, any; 6. Td8 sch, Kh7; 7. Th8 mat.

Foute voortzettingen: 1. —, Ka1, a5, b2 of b4; 2. Tc8 sch en 3. Lc3 sch met Damewinst.

1. —, Da2 or a6; 2. Tg3, h6; 3. Lc3 sch, Kh7; 4. Tg7 sch, plus 5. Ta7: aftrekschaak en Damewinst.

2. —, h6?; 3. Lc3 sch, Kh7; 4. Tg7 sch, Ka8; 5. Tg4 aftrekschaak en Damewinst.

5. Ld4:? sch, Kh7; 3. Tg7 sch, Kh8; 7. Le5, De4! met geen winst voor Wit.

GENESIS

By P. H. Van der Werff

For the proper understanding of the book of Genesis is it of great importance to know how this book was composed. The most natural way is, that this oldest history of mankind, was handed down by tradition in the Patriarchal line from Adam over Henoch, Noah etc., until it reached Moses.

In modern times, under the influence of science, it is claimed that this personal tradition is impossible. Mankind (according to science) is much older than the record of Genesis indicates, and therefore such a transaction was impossible. And so according to this reasoning, God must have revealed the ancient history of Genesis, to Moses in a kind of prophetical vision (*terug geziene profetie*).

To understand the composition of Genesis, it is very important to reckon with the Hebrew word "Toledot". This word toledot is found in the Hebrew language always in the same context. For example: Genesis 5: 1a "this is the toledot of Adam", and Genesis 6:9a "This is the toledot of Noah".

This word toledot can have two different meanings, for instance history or generation (*genalogie*). Which of the two meanings has to be used in the translation, depends on the context.

By the relation of this sentence to the context, it is of prime importance whether the sentence points to the preceding or to the following story. Take for example Genesis 2:4a where we read: "This is the toledot (history) of the heavens and the earth".

Does this sentence point to the preceding story or to what follows? Will it be the end of the preceding story, or the heading (beginning) of the following story?

In this case Genesis 2:4a it is quite logical, that this sentence points to the preceding story, of how God created the heavens and the earth. Most commentators, including Jewish as Cassuto and rabbi Soetendorp agree. But such conformity of opinion was not always the case in other passages where this peculiar sentence occurred.

For example Genesis 5:1a where is stated: "this is the toledot of Adam", does that point to the preceding, or to the following section? In accordance with the usage in Genesis 2:4a where it points to the preceding, it would be logical also in Genesis 5:1a to assume that it points to the preceding.

The key to this difficulty and uncertainty has without doubt been solved by P. J. Wiseman. (new discoveries about Genesis). The archeologist Wiseman discovered that ancient clay-tablets, which were written in a very similar manner, always *ended* with the same sentence namely: this is the history of so and so.

Wiseman applied this ancient method of writing to Genesis. He found, that when one reads Genesis in this manner one could distinguish in Genesis six sections, each one ending with the name of the patriarchs it was evidently transmitted or composed by.

For example Genesis 5:1a "This is the toledot of Adam."

Genesis 6:9a "This is the toledot of Noah".

Genesis 11:10a "This is the toledot of Shem."

In the original Hebrew this method can be clearly discerned, but in most translations it is not evident as easily.

If Genesis is read with this in mind, then it corresponds exactly with this ancient method of writing.

We have then in Genesis the ancient toledots transmitted or written by the Patriarchs themselves and handed down through their unbroken line to the time of Moses, who combined these original sources into one book. He added, maybe, some personal comments where needed, to clarify archaic expressions or some genalogies.

The following is a summary of Genesis read in this way.

First toledot Beginning: Genesis 1:1 — In the beginning God created the heaven and the earth. Contents: 6 day creation. God created mankind after his own image.
End: Genesis 2:4a — *This is the toledot of heavens and earth.*
This must be revelation from God to Adam (Note I)

Second toledot Beginning: Genesis 2:4b. The day the Lord made the earth and the heavens. The Lord formed man of the dust of the ground.
The former story is briefly reminiscent to provide coherence.
Fall in sin, Cain and Abel.
End: Genesis 5:1a *This is the toledot of Adam*
In other words, what Adam was acquainted with personally.

Third toledot Beginning: Genesis 5:1b — In the day that God created man, recapitulation. Chapter 5 has the chronological genealogy from Adam to Noah. Chapter 6 gives the prediction of the Flood but says: "Noah found grace".
End: Genesis 6:9a This is the toledot of Noah
Thus what Noah lived to see handed down.

Fourth toledot Beginning: Genesis 6:9b "Noah was a just man and walked with God", recapitulation. The Flood.
Chapter 10 has the genealogy from the Sons of Noah, the table of the nations.
Chapter 11: Babel.
End: Genesis 11:10a This is the toledot of Shem.
Thus what Shem came through and transmitted.

Fifth toledot Beginning: Genesis 11:10b. Shem was 100 years and begat Arphaxad. Recapitulation.
Chapter 11: Chronological genealogy from Shem to Abraham.
Ismael and Ismaels genalogy. Isaac and Rebecca.
End. Genesis 25:19a — This is the toledot from Isaac.
Thus what Isaac saw and heard.

Sixth toledot Beginning: Genesis 25:19b Abraham begat Isaac and Isaac took Rebecca. Recapitulation.
Jacob and Esau
Jacob to Laban, 21 years at Laban.
Jacob back, separation of Esau.
Genesis 36: Esau in Seir, genealogy Esau
Jacob in Canaan with Isaac 37 years.
End: Genesis 37:2a — This is the toledot of Jacob.
Thus what Jacob came through.

Seventh toledot Beginning: Genesis 37:2b — Joseph was seventeen years old
Jacob to Egypt 10 years after the death of Isaac. 17 years in Egypt.
End: Genesis 50:22 Joseph dwelt in Egypt and his fathers house.
And Joseph died, and he was put in a coffin in Egypt.

The original Hebrew text reads as follows:

Genesis 2:4a "Elleh toledot hasjamajim we haarets"
Elleh = this, toledot = history.
hasjamajim = heavens, we haarets = and earth.

Genesis 2:4a is literally: "this toledot (history) heavens and earth".

Genesis 2:4a is literally: "this toledot (history) heavens and earth".

Genesis 5:1a Elleh toledot Adam (Hebrew)
This toledot Adam (English).

Genesis 6:9a Elleh toledot Noah.

Genesis 11:10a Elleh toledot Shem.

Genesis 25:19a Elleh toledot Jacob.
The history of Joseph is most probably from Moses hand

From the death of Joseph to the birth of Moses — is 80 years.

As said before, toledot means history or generations (*genealogy*). In our contemporary Bible translations this does not show up sufficiently. Toledot is most often translated as generations (genealogy).

The translators were looking more on the direct local context than on Genesis as a whole, as it is composed out of seven traditional stories of the Patriarchs. The translators did not, and could not, see Genesis in its entirety, as Wiseman has pointed out.

According to Wiseman it is evident from the clay tablets, that the diverse stories all end with the name of the author or editor. That is now light that God gives by way of archeology. And this is not contradictory to the Bible, but it makes Genesis to a beautiful harmonious unity.

The transition from toledot II to toledot III does not seem clear at first. The end of toledot II reads in Genesis 5:1a: this is the toledot of Adam (Hebrew text). The following genealogy from Adam till genealogy from Adam till Noah. This way, it seems, as if chapter 5:1a; "This is the toledot of Adam," would point to this following genalogy from Adam till Noah, with which toledot III begins. But toledot III does not mention this genealogy alone, but also the whole history from Adam till Noah, which Noah alone could have related.

The genealogy with which toledot III begins, serves to connect toledot III with toledot II. The same is the case with the transition from IV to V.

If we read Genesis as outlined in the above, where each toledot begins by briefly recalling the ending of the former toledot, the whole book becomes strikingly coherent. But on the other hand, if we are to imagine, that Genesis was given to Moses in a prophetic vision, then we open the door to every kind of speculation. And why would the God, who spoke face to face with Moses resort to giving information in a prophetic vision?

Prophecy is most of the time in veiled language with names and symbols which only become clear when the time is at hand, as for example Daniel 2 and 7 and 8. Even the very term Prophetic Vision opens the door to symbolism. If God related Genesis to Moses in a prophetic vision, then we do dot have to interpret it literally.

Maybe that is the purpose of this strange new form "of reversed prophecy", Nowhere in scripture can one find another example of this. If God wanted to relate the earliest history of mankind, God could have told it as simple history.

When we speak of "reversed phophesy" then this is based not on scripture but on science.

It is science which teaches that mankind is very old, wherefore traditional transmitting in the patriarchal line was impossible.

The Ref. synod of Lunteren (Holland) reckoned with more than 250,000 years. These figures are already contradicted by science today. Because there are more than 15,000. C14 texts, which do not speak of hundred of thousands of years, but only of a few thousand years for the existance of man.

And above all, the Bible does not speak of hundred thousands of years, but of just a couple of thousands in Genesis 5 and 11.

There in Genesis 5 and 11 the Bible gives a continuous historical account, the Biblical chronology. It is impossible to find any gap in this chronology, or indicate the possibility of such a gap.

And this chronological genealogy is affirmed by the genealogies of 1 Chron. 1, Luke 3, the book of Jude, even by the heathen Sumerians.

And above all with the composition of Genesis out of the toledots of the Patriarchs, which today are clearly recognizable.

It is completely illogical to suppose that God should have spoken of these things in the mythological concepts and symbols of the heathen *world of that time.*

Note 1.
The first toledot Gen. 1:1 till 2:4a must be revelation of God to Adam. Otherwise Adam and his descendants would have known nothing about God as Creator.

Note 2.
Some people suppose that Genesis 2:4b gives a second creation report in contradiction with the first in Genesies 1. (Dr. Lever). This is an error.

In accordance with all the other toledots, this second toledot in Genesis 2:4b begins with a recapitulation of some of the contents of the first toledot. That is also the meaning of the Rabbis Caasuto and Soetendorp, and many others.

Note 3.
In chapter 10:1 the signification of toledot is clearly generation or genealogy. This is evident from the context. Likewise in Genesis 11:27, Genesis 25:12, and Genesis 36:1. There are given the genealogies of Terah, Ismael, and Esau.

Literatuur in de Hollandse taal:
Wiseman, "Nieuwe ontdekkingen over Genesis". Voorhoeve, Den Haag. J. Haan, Groningen.
Gispen, "Schepping en Paradijs."
Rabbi Soetendorp, "Zoals gezegd".
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THE PUBLIC EYE

By KEITH KNIGHT

An in-depth look at Ontario's Public School System

(Third of a series)

V. Special Education

Five-year-old Johnny was all smiles as he rode in the car with his parents on the opening day of kindergarten. He was eager to find new friends and to start the learning process but his parents were worried.

They knew their son wasn't like others his age but they kept on hoping that he would fit in with the "normal" youngsters of his class.

As weeks and months passed, their fears had turned into brutal reality. Johnny was a candidate for "special education".

There was a time when the cruel rules of Society would have ignored Johnny's needs and perhaps branded him one of nature's freaks. There was a time, too, when Johnny's parents would simply have kept him at home because he was a slow learner, emotionally disturbed, handicapped or one of a dozen social labels.

Well, to coin a phrase, times have changed.

That age of "freakdom" and "social outcasts" is gradually diminishing from the educational scene.

As a matter of fact, nearly 100,000 children in Ontario receive this special education every year by trained teachers, psychologists and a host of other professionals.

For centuries these children have been sitting on the fringes of the classroom, outsiders to class projects and rejected by peers.

Now, thousands of classrooms and special schools teach these pupils in their own special way.

There are over 500 classes in the province for the neurologically impaired, emotionally disturbed, gifted, hard of hearing, limited vision, orthopedic, language classes, etc.

Then there are schools for the deaf, blind, trainable retarded, and those with cerebral palsy.

In a brief to the provincial committee on elementary teacher training, the Council for Exceptional Children said that about 10 per cent of the elementary school population needs special help and about three per cent requires a special class program.

The purpose of the school board is to provide programs to meet the needs of ALL pupils and students within its jurisdiction. Current legislation in Ontario makes it possible for a school board to set up a class for almost any kind of disability but the implementation of such programs and the training of special teachers has been minimal.

All educators realize the tremendous task in providing this extra - special tutoring for youngsters — and adults — who are different but not lesser human beings.

In 1967, five national voluntary organizations came together to study the services needed by handicapped children and formed the Commission on Emotional and Learning Disorders in Children. This commission again realized the tremendous lack of trained professionals to provide special education.

There are five types of children with handicaps, says the Hall-Dennis Report on the aims and objectives of education.

These are: intellectually handicapped retarded, slow learners, perceptually affected, mentally deficient;

—physically handicapped: impairments of vision, hearing, speech, and such impairments as disorders of bone and organs of movement, disease of lungs and kidneys, congenital heart diseased, injuries and physical frailties;

—emotionally handicapped: disturbed, including aggressive, withdrawn, shy and severely maladjusted;

—socially handicapped: alienated and anti-social, "misfits" and delinquents; and

—multi-handicapped: any combination of the above.

There are also a number of children who are affected by unusual circumstances or exceptional endowment such as gifted and talented pupils, new Canadians, Canadian Indians, those with strong identification with another tongue, ethnic or religious customs.

Many candidates for special education are those who have been involved in grave accidents, hospitalization, long - term home care, pregnancy in school-agers, death of parents, family breakdown, changes of foster homes, young offenders, early marriage, school expulsion and many others.

It is undoubtedly difficult for teachers to detect such situations and, once detected, even harder to deal with them. The classroom then becomes more than merely an exchange of ideas. Each day becomes a struggle between the troubled mind and an understanding teacher called Friend.

Even though these problems are not new, it has only been within the past few years that social agencies and educators have joined forces in an attempt to train these youngsters for a reasonable future.

Ontario's schools for the deaf and blind which have been in operation for many years truly act as "miracle - workers" for the hundreds of students, both young and old, who attend them.

Using ultra - modern technological aids, highly - specialized teachers with God - given talents literally work miracles.

Programs for the blind in Ontario date back to the 19th Century. The general life pattern for a blind person has been one of segregation beginning with the specialized schools early in his life to an asylum for the aged.

Education for the blind is currently undergoing a noteworthy transition from residential schools for the blind to regular schools. Blind children, therefore, come in contact with youngsters who can see which gives both the ability to appreciate each other as a member of society.

Schools for the retarded are undergoing a similar change.

Conclusion

After looking lightly at the startling variety of programs offered for an equally varied number of students, it can be seen that each child benefits from love, good teaching, understanding and fine facilities.

"Every child in Ontario", says the Hall - Dennis Report, "has a right to stand with dignity beside everyone else in the human parade. The handicapped child, whether seriously or mildly affected, must be given a chance to learn like any other. No child, by reason of geographic location, RELIGION, or any personal circumstances, should be denied access to such help."

Those who administer Christian education in this province also recognize the need for good education for these handicapped young people but Christian schools for the blind, the deaf, and the mentally retarded are a dream.

Until such facilities are available, if ever, the public schools for these types of special education offer excellent programs with trained teachers.

(Next Week: A look at adult education.)

Greater than Grand Rapids

The five-fold purpose of the Christian Reformed Board of Evangelism of Greater Grand Rapids as stated in the Articles of Incorporation is:

1. "To organize mission work in the vicinity which shall include preaching of the Christian Gospel and other personal evangelistic work;
2. To advise the respective classes concerning the possible opening of new fields;
3. To carry on charitable work among the needy;
4. To conduct an industrial department to provide work and rehabilitation for needy persons;
5. To do such other things and matters as may be appropriate in carrying out the purposes above stated."

This mandate for the Grand Rapids Board of Evangelism given by the four sponsoring classes was very broadly conceived. It was not intended that the Board limit itself to a narrow vision or a narrow understanding of the church's mssion in the city of Grand Rapids. When Jesus said, "As the Father has sent me, even so send I you," He intended that we understand our "being sent", our "mission", just as broadly as He understood His "mission" in the world. Jesus was sent to speak and to demonstrate the love and power of God as sufficient for the needs of men. For Jesus to proclaim the Good News meant that He healed and fed the same people He talked to. He was concerned to meet all of their needs. Such is the love of God. Such is the concern of the church and such is the mandate of the Grand Rapids Board of Evangelism.

To fulfill this God-sized mandate the Board of Evangelism, with prayer to God and trust in Him, meets each month on the second Tuesday to discuss this responsibility and to consider ways in which the Board can help the churches in their mission. A Budget of $49,000.00 has been given to the Board for 1972 for this task.

Three ordained ministers are employed to work for the Board. The Rev. Mr. Carlos Cortina is called for working as a pastor to the Latin American community in our area — particularly with the Cuban refugees. The Rev. Mr. Terry Hager has been engaged as a Youth Minister to work with the Grand Rapids Youth Ministry, especially, as a street worker.

A third fulltime ordained man was employed in April 1971 when the Rev. Mr. Don Griffioen was employed as Grand Rapids Missionary-at-Large.

THE CHOICE OF MATE

Pastoral Counselling

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

Our subject for discussion today is "The Choice of a Mate". Recently I had the privilege of marrying a young couple. It was the usual kind of church wedding with all the frills. It was rather beautiful and attractive. Two young christian people of similar backgrounds spoke their vows to "love until death us do part." Now there is something thrilling about this, and yet from where I sit in my day-by-day work I cannot help but wonder what this marriage will be like ten years from now or twenty years from now. I have every reason to believe that it will run along as smoothly as most of them, possibly a bit above the average. Now, in our culture the full responsibility for the choice of a mate rests on the young couple. Parents, friends, church and the pastor play an indirect role, but the young couple must depend upon mutual interests, physical attractions, and that vague and oft misquoted word, "love". They feel that they have fallen in love with each other, and it's up to them to determine whether this is the kind of person that they would like to share the rest of life's journey. Most of us fall in love several times before we really find the one person with whom we marry, or, occasionally we do hear of couples who have never gone out with anyone else, and for that reason this is their only choice from childhood up.

Parents with teenage children share in the "ups" and "downs" of going steady and of breaking off, of having lovers quarrels, and parents are expected to survive these experiences, and they can be rather shaking at times. Each time a new boyfriend comes there are new interests. Sometimes it's rock and roll music; then again it's baseball or football; or it may be horseback riding, but whatever it is, parents must somehow or other roll with the punches and be expected to accept whatever comes along. Many parents have prayed that they may have the wisdom to say the right thing so that a wise choice will be the result, and it's not easy. Parents of young men often wonder just what kind of girl will be their new daughter-in-law. These boys sometimes come home with lovely looking and sweet-acting young ladies, that would make a real asset to the extended family. And then again they come home with a gum-chewing lass with long hair, wearing jeans and sneakers, who look like the most unlikely candidate for a future mother of your grandchildren, and there's often anxiety in the hearts of parents. Yet there is a feeling that there must be a hands-off policy, for advice in this area is often not accepted too well. In fact, it often seems that when parents encourage a certain relationship, it does a good deal to help to break it off, because if the parents like that particular girl, possibly the young man feels that this may not be the kind that he wants.

Now in our country we have this system and even among us as Christian people this is the system, that each young couple must make their own choices, and possibly make their own mistakes, or their own successes. A number of parents have suffered some heartbreaking experiences when the choice of a mate is made which causes nothing but grief. I receive a number of calls and letters and I often see parents, particularly the mother, who becomes very much upset because of the kind of girl a young man chooses or the kind of a boy that the daughter chooses. It becomes particularly traumatic to some people when there are interracial marriages or marriages that are not of the same faith, where there is a mixed religion. It's true that often parents cannot do a great deal about it. They get their pastor to talk with their daughter if at all possible or they may even go to some professional for help, but often this is not too effective, for any counselor knows that there is a high degree of failure when you try to advise a couple not to marry, or possibly to postpone marriage.

Many girls are urged to keep up their popularity by making sure that they have plenty of dates, no matter what kind of date it is. In many of our highschools the senior students would find it quite unforgivable to be without a date on Friday evening, and among college students it's almost a disaster if a girl doesn't have a date for some special event at school. Now this is not serious dating. These young people are not necessarily in love. They are looking for companionship of the opposite sex, and in itself a good deal of this dating is not so serious. Others again view this kind of dating with considerable alarm. They feel that the younger generation is headed for serious marital problems and possibly they are right. Couples will vary in their seriousness about getting married. Many want to get married as early and as soon as possible. Others today are more than willing to continue a relationship that gives not only love but also sexual involvement. Some of them are not too eager to get married because of the fact that they find all their needs satisfied in the kind of relationships they have with a young man or a young woman. Now some parents encourage their children to marry young, especially if they have been going steady since the beginning of high school, because they are afraid that a young lady may become pregnant and then they will have a forced marriage on their hands, so they feel that it is better that they become married than that they become too involved.

There are few other societies that have allowed the freedom of choice which is allowed in our culture. It has been stated repeatedly that in cultures where the parents arrange for their partners in marriage, the home is more stable, and many of these young people do fall genuinely in love with their mates. The freedom of choice given in our land, the choice of a mate, also means their freedom of choice to break up a marriage, and this, of course, increases divorces. Now what can we do about all of this? We meet a number of parents who ask and say, "Now what can I do?" We have to admit that it is hard to do very much. It's my feeling that many parents make their greatest mistakes when their children begin to date and particularly when they begin to date at such an early age. The same standards that are set up for marriage should also be the standards for dating. Then, too, I believe that younger couples, possibly till they're sixteen or seventeen years of age, should be involved in double-dating, or dating in groups rather than they spend so much time all by themselves. Now I know it's easy to say this and it's terribly hard to enforce this, but it's a lot easier to control a youngster when he first begins to date than when be becomes older.

The Bible tells us that it is part of the creation ordinance that men will be drawn to women and women to men. "It is not good that man should be alone," said God. This is the standard that must govern also our choices, for it is not only the relationship between two young people, it involves the family in a broader sense. It involves the church. It will involve the children that are born into that marriage and ultimately it involves a man's relationship with his God. Parents cannot tell their sons and daughters whom they may marry or whom they may not marry but they can seek to instill in their children good solid values for living, and a high sense of responsibility. But above all, I feel that the example that is set at home by the parents is even of greater importance. When Christian parents show that they have a high standard of living together in their family, they show the kind of happiness that is born out of a mutual love for God and for each other; this also will spill over into the life of their children. It is a terrible situation when a girl says, "I wouldn't want to marry anybody who is like my dad" or when a young man says "I surely wouldn't want anybody who is like my mother." Now I think there is some truth in it that a person should not be looking for a husband or a wife who is just like his parents, but it is wonderful if they choose their mates who have the same faith in God that Dad and Mother have; but this must be the faith that is evident in the way that they live together in the presence of their children. Examples speak far louder than a thousand words.

OUR THOUGHT FOR TODAY: Our love for one another, our love for our neighbor, our love for our fellow men, people of other races and creeds and colors, must always be an echo of God's love for us. We love Him because He first loved us.

UITBUITERIJ

Het Canadese parlement heeft iets ongewoons meegemaakt.

Tijdens de vragen-periode richtte de leider van de oppositie zich tot de minister-president over de onrustbarende cijfers van de werkloosheid in Canada. Dit is een kwetsbaar punt. Men kan gemakkelijker de regering becritiseren over de werkloosheid dan dat men doeltreffende maatregelen aangeeft, waarmee deze werkloosheid kan worden bestreden. Misschien is dit dan ook de reden geweest, dat de minister-president zich opwond en in zijn antwoord onbehoorlijke taal gebruikte. De minister-president vloekte.

Daar is natuurlijk geen goed woord voor te vinden. Vloeken is altijd een misbruik van de taal niet alleen, maar een ontheiligen van de Naam van God. Een ontheiligen van de Naam van God is nimmer goed te praten. Het krijgt echter nog meer accent indien de hoogste gezagsdrager in het land, de minister-president, dit doet.

Er is dan ook geen enkele reden te trachten de uitlatingen van Prime Minister Trudeau goed te praten. Dit was fout. Dit was zonde.

Het viel ons echter op, hoe men getracht heeft het verkeerde van Mr. Trudeau uit te buiten. De oppositie stond er op, dat de woorden, die de minister-president gebruikt had, woordelijk zouden worden opgenomen in Hansard. (Hansard is het woordelijke verslag van de debatten in The House of Commons, genoemd naar de oorspronkelijke uitgever van deze verslagen, Luke Hansard.) Al wordt alles wat gezegd wordt in The House of Commons woordelijk opgenomen in Hansard, men weet dat dergelijke misstappen als van Mr. Trudeau niet gepubliceerd dienen te worden. Maar in dit geval was het het verlangen van de oppositie, dat dit wel gedaan zou worden. Het gehele volk most weten, wat de minister-president van Canada openlijk gezegd had.

Met moet dit zien tegen de achtergrond van de komende verkiezingen. Deze verkiezingen moeten dit jaar gehouden worden en daarom wil de oppositie alles gebruiken wat de regering in discrediet kan brengen. Het ziet er naar uit, dat Mr. Trudeau met deze woorden te gebruiken een deel van zijn eigen ruiten heeft ingegooid.

Niet zozeer het vloeken als wel de pogingen van de oppositie om uit te laten komen, wat de minister-president gezegd heeft, doet ons denken aan de geschiedenis, die ons wordt verteld in Johannes 8. Daar kwamen de farizeen naar de Heiland toe met een vrouw, die overspel had gepleegd. Dat hadden zij niet van horen zeggen, nee, zij hadden haar op heterdaad betrapt. Van Jezus kon worden verwacht, dat Hij de wet zou hoog achten en daarom: "Here, wat denkt u er van? Zullen wij haar maar stenigen, want dat is wat de wet ***voorschrijft."***

Jezus negeerde hen. Omdat Hij de wet niet erkende? Natuurlijk niet. Hij was niet gekomen om de wet te ontbinden, maar om die te vervullen. De wet was bij Jezus in vertrouwde handen, daar konden zij heus zeker van zijn. Maar wat Jezus pijnlijk ontmaskerde was de geveinsdheid van die lui. "Wie van jullie zonder zonde is, moet dan maar de eerste steen gooien."

Er is voor het vloeken van Mr. Trudeau geen verontschuldiging te vinden. Maar er is evenmin verontschuldiging te vinden voor een streven om de zonde van Mr. Trudeau aan te wenden voor politieke winst. Dan gaat het er niet om de zonde aan de kaak te stellen, maar om door die zonde stemmen te winnen. En zulk bedrijf is voos.

Wij betreuren, dat Mr. Trudeau zich niet heeft ontzien de Naam van God openlijk te misbruiken. Wij betreuren eveneens, dat de oppositie zich niet heeft ontzien dit misbruik voor eigen doeleinden aan te wenden.

D.F.

SLAPELOZE NACHTEN

IV

Dit wordt onherroepelijk mijn laatste artikel over het verschijnsel van insomnia.

Wat is echter de zaak? — Nadat ik mijn vorig artikel geschreven had kreeg ik een schrijven van **ds. Hegger**, die me verzocht het laatste nummer van zijn blad "In de Rechte Straat" in ons blad te bespreken. Hij stuurde me dat nummer van maart 1972 toe (als iemand 25 exemplaren bestelt kan hij ze krijgen voor 30 cent per stuk, adres: Parkstraat 52, Velp, Nederland), en als iemand reden heeft om wakker te liggen, dan is het ds. Hegger. En hij niet alleen, er staat een stukje in dat nummer van **In de Rechte Straat** onder de titel: "De tranen van een ouderling" en daarin las ik: "Toen drs. Baarda een keer in Velp heeft gesproken, heeft hij grote beroering teweeg gebracht. Een zuster der gemeente vertelde me dat ze er dagen lang van ondersteboven was geweest en een ouderling had haar met tranen in de ogen gezegd: Nu gaan we alles verliezen."

En nu noemde ik de naam van **drs. Baarda,** hij is de bekende docent aan de V.U., die in één van de Cahiers voor de Gemeente het gezag van de H. Schrift aantastte; en ds. Hegger was één van de weinigen, die de moed had hiertegen te protesteren.

Het nummer van **In de Rechte Straat** dat ik ontving is in hoofdzaak aan dit protest gewijd, het spreekt onmiddellijk in het begin van 'vijandige machten die de opbouw van het huis Gods bedreigen' en dan vervolgt ds. Hegger: "Niet dat wij drs. Baarda en de zijnen, die wij in dit nummer bestrijden, beschouwen als persoonlijke vijanden van het Woord Gods. Het zij verre van ons dat wij oordelen over harten van anderen en het is duidelijk dat ook Baarda vasthoudt aan het geloof in de opstanding van Christus. Maar dat neemt niet weg dat, naar onze overtuiging, hij bezig is met de fundamenten van de Gemeente van Christus te ondergraven door zijn theorieën, waarmee hij zich via zijn Cahier tot de Gemeente richt."

Dat zijn zwaargeladen woorden, maar ds. Hegger vecht niet "als een vuistvechter, die zomaar in de lucht slaat" (1 Cor. 9:26); hij heeft zich eerst gericht tot de Deputaten van de Gereformeerde Kerken voor het verband met de Theologische Faculteit van de V.U. met een uiteenzetting van zijn bezwaren; toen deze correspondentie op niets uitliep, heeft hij een bezwaarschrift gericht tot de Generale Synode van die Kerken (tevens gericht tegen de leringen van dr. Wiersinga, waarover we eerder in dit blad schreven); de **kern** van dit bezwaarschrift bestond in het verzoek, dat de Synode uit zou spreken, tegenover de beweringen van drs. Tj. Baarda en dr. H. Wiersinga: **"De Bijbelschrijvers hebben de woorden van Christus niet afgezwakt noch aangedikt noch omgebogen in de richting van een wonder, terwijl er in feite geen wonder zou hebben plaats gehad; de Bijbelschrijvers hebben niets aan het Woord Gods, met name niets aan de woorden van onze Here Jezus Christus toegevoegd noch er iets van afgedaan; de Bijbelschrijvers hebben niet gewerkt met vroom bedrog om profetieën te doen kloppen, kortom ons tot de aanvaarding van het gezag van de Bijbel te brengen door gebruik te maken van onwaarheden; de Bijbel is niet een**

(Vervog op blz. 12)

Aanvulling van de
BRIEF UIT NEDERLAND
in ons vorige number.

DE BREDASE FURIE

(2)

De Koningin, donderdag 29 februari pas terug uit Canada, waar zij een bezoek bracht aan haar dochter, ontving kort daarop de minister-president en de minister van Justitie om geïnformeerd te worden over de kwestie die Nederland in rep en roer had gebracht.

's Vrijdags kwam het Kabinet bijeen, gedurende meer dan tien uur en 's zaterdags opnieuw eer de beslissing viel. De Regering besloot: de gratie aan de drie Duitse oorlogsmisdadigers niet **nu** te verlenen; haar recht om individu-eel gratie toe te passen onverlet te handhaven; een groep van deskundigen te benoemen, die ten opzichte van de gevangenen advies dienen uit te brengen en geen politieke consequenties uit de beslissing van de Kamer te trekken. D.w.z. er treedt geen minister af.

De beide genoemde bewindslieden, doodmoe en afgetobd, hebben zaterdagavond vanuit Den Haag nog eens bijna twee uur voor de televisie het besluit toegelicht. De door de Kamer aanvaarde motie-Voogd werd gerespecteerd, maar het Kabinet blijft van mening, dat op grond van het Nederlands recht verdere toepassing van straf zinloos is.

In de studio in Hilversum waren tegenwoordig de fractieleiders Den Uyl (P.v.d.A.), Van Mierlo (D'66), Andriessen (K.V.P.), Aantjes (A.R.) en het lid van de Eerste Kamer De Gaay Fortman, rector-magnificus van de Rijks Universiteit. Voorts de rabbijn Soetendorp Jr., en de voorzitter van de ex-politieke gevangenen.

De leden van de Regeringspartijen gingen met het standpunt van het Kabinet volledig accoord, die van de oppositie spraken wel voldoening uit over het gevolg geven aan het met meerderheid genomen Kamerbesluit, doch hadden nog wel reserves. De heer Van Mierlo was zo eerlijk mede te delen, dat hij door de druk van buiten van voor- tot tegenstander was geworden. Den Uyl poogde er nog wat politieke munt uit te slaan, maar werd door minister-president Biesheuvel stevig op zijn vingers getikt.

De Joodse rabbijn liet ook nu een meedogenloos oordeel horen, prachtig gepareerd door prof. De Gaay Fortman. Minister Van Agt wees er terecht op, dat de houding van vele Joden opnieuw een anti-semietische stemming heeft opgeroepen.

Wat er nu verder gebeurt?

Te eniger tijd zal de meest lichamelijk of psychisch aangetaste gevangenen wel worden vrijgelaten en geleidelijk misschien achtereenvolgens alle drie.

Of nu de rust terugkeert en bedreigingen en haat worden ingedamd moet worden afgewacht.

Zelf-discipline is niet een van de beste eigenschappen van het Nederlandse volk.

Cn.

ONTARIO
PROVINCE OF OPPORTUNITY

Government Information

Van het Department of Financial and Commercial Affairs

HET VERBETERDE ONTARIO VERZEKERINGSPLAN VOOR AUTO-ONGEVALLEN

Het Ontario Gouvernement diende een wetsvoorstel in dat door de wetgevende macht in gewijzigde vorm werd aangenomen, omtrent de "Insurance Act", vastleggend "no fault accident benefits" als een verplichtend onderdeel van alle autoverzekerings-polissen, die in Ontario verkocht worden.

De wetgeving werd van kracht op 1 januari 1972.

Belangrijkste voorzieningen in de wet houden in:

— Invaliditeitsuitkering van 80% van het totale inkomen van werkende mensen met een maximum uitkering van $70.— per week. Uitkeringen vangen aan op de dag van invaliditeit gedurende de gehele invaliditeitsperiode. Maximum uitkeringen zijn nu het dubbele van de $35 van voorheen en zijn hoger dan de maximum uitkeringen in British Columbia, Saskatchewan en Manitoba.

— Invaliditeitsuitkering van $35 per week aan de echtgeno(o)t(e) of onbetaald hoofd van de huishouding die in die huishouding verblijft en niet op andere manier in beroep of werkverband tegen loon of winst werkzaam is.

— Bij de dood van het hoofd van het gezin uitkering van $5000 aan de eerste afhankelijke en $1000 aan elke volgende afhankelijke. Ingeval van dood worden uitkeringen gedaan binnen 180 dagen na het ongeval of binnen twee jaar, waar invaliditeit voortdurend is geweest. Het hoofd van het gezin is diegene die het grootste deel van het inkomen verdient.

Er wordt de aandacht op gevestigd, dat automobilisten betrokken bij een ongeval vrij zijn om langs gerechtelijke weg of door onderhandelingen met derden verdere vergoeding te verkrijgen. Het bedrag van "no fault benefits" reeds ontvangen door de vorderaar moet echter in aanmerking worden genomen bij een regeling.

De wet dekt alle verzekerde motorrijtuigen, zoals motorfietsen, motor scooters, snowmobiles, vrachtwagens en bussen. Passagiers, voetgangers, gewond door een verzekerd voertuig of gezinsleden van de eigenaar van het verzekerde voertuig die nog thuis wonen, kunnen aanspraak maken op uitkering indien zij bij zo'n ongeval betrokken zijn.

Om verzekerd te zijn van uitkering voor arbeidsongeschiktheid, zullen de volle uitkeringen worden gedaan gedurende de eerste twee weken, ongeacht aanvullend inkomen ter beschikking staande aan de getroffen persoon. Daarna zal een prorata regeling worden toegepast, zodat "no fault benefits" en uitkeringen van andere bronnen niet hoger zijn dan het normale wekelijkse inkomen van betrokkene.

Andere voorzieningen bestaan uit:

— Medische en rehabilitatie uitkeringen van $5000 per persoon ter dekking van onkosten binnen vier jaar welke niet gedekt zijn onder andere medische of ziekenhuis regelingen.

— Uitkeringen van $500 bij de dood van een afhankelijk kind van 5 jaar of jonger en $1000 bij de dood van een afhankelijk kind tussen 5 en 21 jaar.

De Overheid is van mening dat dit besluit, de provincie de sterkste automobiel ongevallenverzekeringsdekking in Noord-Amerika geeft en dat de betrokkenen tweeledig worden gedekt, n.l.: hogere uitkeringen en vluggere uitbetaling dan bestaande systemen.

THE HON. WILLIAM G. DAVIS
Prime Minister of Ontario

$258 Retour Toronto - Amsterdam

in April en Mei op de geregelde lijndienst van de K.L.M.

Voor een verblijf van minstens 22 dagen en hoogstens 45 dagen betaalt U voor een retour naar Amsterdam, wanneer U vertrekt

	van Montreal:	van Toronto:
in April, Mei, Sept., Oct. 1972	$240	$258
in Juni, Juli, Augustus 1972	310	328
van 1 Nov. '72 tot 31 Mrt. '73	214	232

Kinderen van 2-12 jaar halve prijs.

Kinderen onder 2 jaar 10% van Montreal prijs.

Plaats van aankomst en vertrek in Europa behoeft niet dezelfde te zijn.

Goedkeuring van de regering aangevraagd.

GEEN CHARTER, geen lidmaatschap van club nodig, geen deposit. Betaling 2 weken voor vertrek. Geen "Cancellation fee".

8-daagse retours naar Amsterdam nu tot eind April

Heen iedere Vrijdag, terug op Zaterdag 8 dagen later. Van Montreal $198.00, van Toronto $236.00. Kinderen halve prijs. $80.00 extra voor auto en accommodatie.

Voor overkomst van familie uit Holland:

Speciale groep met deskundige reisleider van 30 Juni tot 24 juli (verlenging tot 13 Aug. mogelijk). Retour Amsterdam—Montreal $240.00 (is 772 gulden); Amsterdam—Toronto $258.00 (is 829 gulden) per KLM. Kinderen half geld.

Speciale Aanbieding voor Abonnees op Calvinist-Contact:

Bij voldoende deelname vanaf 1 April geregelde vluchten naar Amsterdam voor 11 en 18 dagen. Vertrek op Donderdag, terug op Maandag.

	Van Montreal	Van Toronto
In April, Mei, Sep., Oct. '72	$214	$232
Juni, Juli, Aug. 1972	289	307
Van 1 Nov. 1972 - 31 Maart 1973	188	206

Kinderen van 2—12 jaar halve prijs.

Valentine Travel Service ltd. — Lucas Koops, owner
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ALS U C.C. WAARDEERT — help ons dan door het aanbrengen van één of meer abonnees!

We belonen Uw medewerking gaarne met een premieboekje.

Uw ogen-uw belangrijkste middel tot zelfbescherming

Het beste middel dat u ooit kunt bezitten voor zelfbescherming zijn uw ogen. Alleen al dat u weet wat er om u heen gebeurt is een grote hulp om ongelukken tijdens uw werk te voorkomen. Het is dus een gezond standpunt, o.a. met een beschermende bril uw ogen te behoeden tijdens het uitvoeren van uw werkzaamheden alsmede regelmatige controle in geval uw gezichtsvermogen niet normaal is. Besteed zorg aan uw ogen, en zij zullen u veilig door de werkdag leiden.

De zekere weg naar veiligheid is zelf-verdediging.

Your Workmen's Compensation Board and The Safety Associations, Ontario

Sneeuwmobilisme houdt vakantiecentra open

De sneeuwmobiel heeft zich in zeven jaar tijds in Ontario ontwikkeld van een rage tot een attraktie, die uit het leven van deze provincie niet meer weg te denken is. Zo populair is dit autootje-op-ski's geworden, dat het sommige vakantiecentra in staat stelt het hele jaar door open te blijven. Er zijn nu in Ontario ruim 160.000 sneeuwmobiel eigenaren tegen 5.000 in 1965. In het seizoen 1969-70 waren er per gezin 3.4 personen, die zich met deze nieuwe vorm van vrijetijdsbesteding bezig hielden. Daarmee komt het totale aantal beoefenaren in die periode op ongeveer 340.000.

Het overgrote deel (93.7 procent) van de sneeuwmobieleigenaren gebruikt het voertuig voor ontspanning. Ongeveer 15 procent van hen gaat ermee op jacht, vist ermee door het ijs of neemt deel aan wedstrijden. Voor de resterende 6.3 procent doet de sneeuwmobiel uitsluitend dienst als vervoermiddel.

De opkomst van het sneeuwmobilisme heeft de schatkist van Ontario tot dusver geen windeieren gelegd. Gezamenlijk besteden de sneeuwmobilisten 12.7 miljoen dollar aan het gebruik van hun voertuigen, met ingebrip van belasting, brandstof, reparatie en stalling. Met de aanschaf van een sneeuwmobiel zelf is gemiddeld 1200 dollar gemoeid. Daar komen nog bij: 200.000 dollar aan toegangsgelden voor parken en clubs, 500.000 dollar aan overnachtingen, 1.1 miljoen aan maaltijden tijdens sneeuwmobielsafari's en $800.000 aan andere doeleinden, zoals sneeuwmobielkleding.

Van overheidswege juicht men deze ontwikkeling ook toe, omdat zij de rekreatie-ondernemingen de gelegenheid biedt 's winters open te blijven, waarmee tevens de werkgelegenheid ten zeerste gebaat is.

Maar het sneeuwmobilisme heeft ook schaduwkanten. In het seizoen 1970/71 leidde het tot 40 ongelukken met dodelijke afloop. Verder vormt de schade, die de machines aanrichten, een probleem, evenals het lawaai, dat zij veroorzaken. Vooral de in het wild levende dieren ondervinden er hinder van.

Bent U reeds lid van

HOLLAND CHRISTIAN HOMES INC.?

(Reg. under Charitable Inst. Act)

Als lid kunt U ons helpen bepalen waar een Tehuis moet komen voor ouden van dagen van Nederlandse afkomst en behorend tot de kerken der Hervorming. Zend Uw lidmaatschapsgeld ($5.00) aan P.O. Box 4127, Stat. O, Hamilton, Ont.

Voor inl. schrijf aan D. Brinkman, R.R. 1, Bowmanville, Ont.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

VAN ANDERE PERSEN

FRIEZEN EN NEGERS

Een vriend uit Canada zond mij onlangs een knipsel "Friezen en Negers," uit **Calvinist-Contact.** Het was iets uit de rubriek "Van andere drukpersen" en bestond uit een hoofdartikel in het **Friesch Dagblad** van 5 augustus 1971. Dat stuk geeft jammer genoeg een zeer eenzijdig en verwrongen beeld van mijn ideeën over de discriminatie van Friezen en Negers. Zou U daarom, eenvoudig om "fair" te willen zijn, nu ook — in dezelfde rubriek — het volgend (uit het Fries vertaald) artikel willen opnemen? Het werd indertijd, met nog anderen, als antwoord ingezonden door Thomas Mollinga van Emmeloord. Dank U.

B. J. Fridsma.

Grand Rapids, Mich.

In het hoofdartikel "Friezen en Negers" (**Fr. Dagblad**, 5-8-71) viel mij een zin in het verkeerde keelgat, namelijk deze: "Friezen zijn in Nederland wettelijk en maatschappelijk geheel van gelijke rechte als de andere burgers van Nederland."

Nu weet ik natuurlijk heel goed dat men in het **Friesch Dagblad** niet teveel de heilige alliantie tussen kerkelijken en liberalen in de nieuwe regering op de handen moet zien. Maar een paar vragen blijven er bij deze stelling toch wel over.

Hebben de Friezen hetzelfde recht op wettelijk verplicht onderwijs in de eigen taal voor hun kinderen, als de "andere burgers van Nederland?"

Hebben de Friezen werkelijk geen last, maar zijn ze "van gelijken rechte" als zij voor de rechtbank hun eigen taal willen gebruiken?

Hebben de Friezen dezelfde rechten op het gebruiken van eigen taal als "andere burgers van Nederland" bijvoorbeeld bij de giro, bij het opmaken van huwelijksakten, notariële, kadastrale, of welke publiekrechtelijke akten ook maar?

Hebben de Friezen wel iets te zeggen over welke mensen in hun eigen grond mogen delven op zoek naar olie en gas — en waar en hoe ze dat mogen doen? En voor wien zijn dan de eventuele vondsten?

Zijn de Staten van Friesland werkelijk niet een heel klein beetje het stadskind van de Hollandse ambtenaars-administratie?

Ik zou het rijtje vragen nog heel wat langer kunnen maken, maar durf niet met het oog op de plaatsruimte. Alleen deze paar nog.

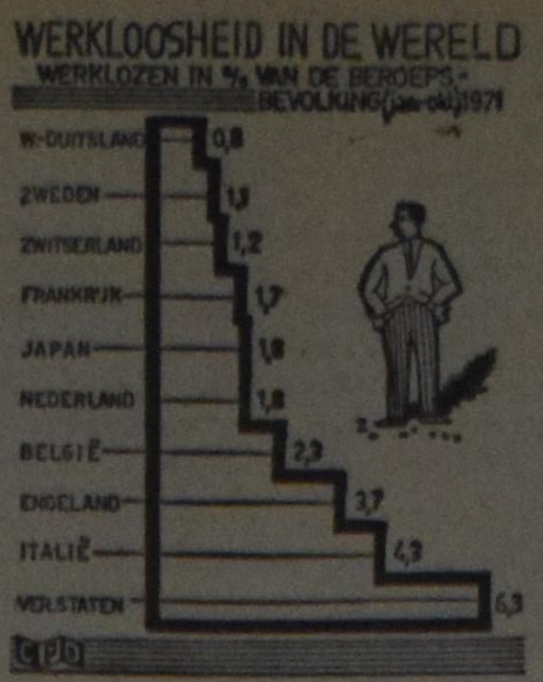
Als Professor Fridsma dan van het **Friesch Dagblad** niet helemaal gelijk mag hebben, heeft hij daarom wel helemaal ongelijk?

Kan het ook zijn dat Professor Fridsma niet zo "situatie-blind" is als wij, die gewend zijn geworden aan de bestaande toestanden, en ziet hij daarom misschien de zaken juist even scherper en eerlijker dan onze Hollandse partijpolitici?

Thomas Mollinga.

Emmeloord.

(Discussie gesloten, Red.)



De werkloosheid is beslist niet beperkt tot Nederland. Andere landen hebben in 1971 grotere problemen met deze trieste zaak te verwerken gekregen.

Het blijkt dat Nederland een middenpositie heeft, in 1971, wat de omvang van de werkloosheid betreft uitgedrukt in procenten van de beroepsbevolking. Opvallend is de positie van West-Duitsland waar de werkloosheid nauwelijks een probleem is. Temeer daar een bepaald percentage werklozen als "gewoon" moet worden gerekend aangezien er bijv. altijd seizoenwerkers zullen zijn; mensen die arbeidsschuw zijn, etc.

In 1971 heeft de werkloosheid vooral toegeslagen in Engeland, Italië en de Ver. Staten en Canada. In feite zal de werkloosheid er nog wel wat groter zijn door de verkapte werkloosheid in de vorm van beperking der werktijden, inkrimping van produkties, vervroegd pensioen, etc.

De oorzaken van de werkloosheid zijn talrijk, evenals de oorzaken van de verschillen tussen de landen. Zo spelen o.a. een rol het aantal steden, de mate van industrialisering, de inflatie, de belastingdruk, de buitenlandse handel, enz.

N.B. Het percentage van Canada is ongeveer gelijk aan dat van de Verenigde Staten.

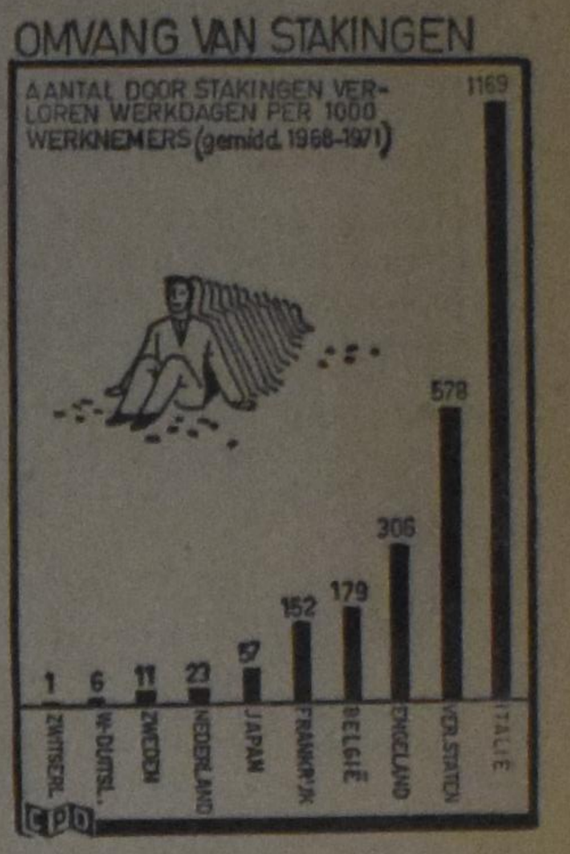
Hondensleden keren terug in het Poolgebied

In het westelijk deel van het Poolgebied wint de hondenslee weer aan populariteit na verdreven te zijn geweest door de sneeuwmobiel. Jagers en anderen, die vaak in Canada's noordelijke streken reizen, hebben ervaren, dat mechanisch vervoer daar niet altijd even betrouwbaar is. Vandaar dat velen nu achter hun sneeuwmobiel honden op sleeën meetrekken ingeval van motorpech.

Het staken valt in Nederland mee

Vergelijken we de wereld van de stakingen, dan is Nederland een oase van rust. Want zelfs met de stakingen die er zijn geweest, zinkt Nederland praktisch in het niet vergeleken met, in verhouding, andere landen.

In de grafiek wordt het jaarlijks aantal door stakingen verloren arbeidsdagen per 1000 werknemers gegeven over de jaren 1968-1971. De grootste stakingslanden blijken Engeland, de Ver. Staten en Italië. Het zijn precies de drie landen die ook, in verhouding, de grootste werkloosheid te melden hebben.



IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door **CORNELIUS LAMBREGTSE**

(32)

Fransje kijkt omlaag. Een walgelijke stank slaat hem tegen uit het nieuwe goed. Het maakt hem bijna misselijk. Maar dat is het ergste niet. Hij heeft in dat korte ogenblik iets gezien dat hem met zulk een afkeer vervult, dat zijn hart opeens als een steen in zijn borst ligt. Hij slaat nogmaals een blik naar dat tergende gezicht aan zijn voeten. Dan keert hij zijn hoofd om en begraaft zijn gezicht in Moeders schort. Hij perst zijn ogen zo stijf dicht dat hij gele en rode lichtvlekken ziet, maar dat baat al weinig, want aldoor blijft hij dat gene zien wat hem met zulk een weerzin vervuld heeft. Een rilling vaart langs zijn lendenen bij de gedachte dat dit ding hems straks met brutale intimiteit zal omvangen — dat ding met die stijve gulp waarvan de drie grote glimmende knopen hem als even zovele ogen vrijpostig aanstaren; dat ding met die grote lompe zakken die niet, net als in zijn oude broek, recht naar beneden staan, maar schuin overdwars, net als in de werkbroeken van de grote jongens; dat ding dat zo stijf is dat het wel alleen overeind kan staan zonder dat iemand het aan heeft! En opeens weet Fransje heel zeker dat hij die broek nooit zal dragen. Hij heeft er gewoon een lichamelijke afkeer van, en voor zijn besef is het opeens een bezield wezen dat er op uit is zijn schaamtegevoel aan te randen, en dat zich nauwelijks bedwingen kan om hem aan te raken op plaatsen die hij zelf alleen maar in de uiterste noodzaak aanraakt. Zijn beker van geluk, die vanmorgen nog dreigde over te zullen lopen, ligt opeens aan zijn voeten.

Hij voelt de stilte in den uze zwaar op hem wegen. Het tikken van de klok klinkt als mokerslagen door die dreigende stilte heen. Vaag vraagt hij zich af hoe lang het nog zal duren eer het onweer los zal barsten. Dan verbreekt La Bruyère de loodzware spanning en herhaalt op luide toon: Allee, broer, steek je biènen der es in!

Moeder keert hem hardhandig om en grijpt een van zijn benen. Ze wringt het in de richting van de gapende broek en de puilende zakken en zegt: Veruit, doet dien broek an!

Fransje weet dat de storm begonnen is, en hij hijgt naar het ogenblik dat die uitgewoed zal zijn. Maar hij staat er nog voor. Hij heeft geen andere keus dan die op leven en dood te trotseren. Hij rijkt zijn been los uit Moeders greep en roept met overslaande stem: Ik mô dien broek nie aen! Ik mó 'n nie aen! Ik bin der vies van . . .!

Moeder tracht de situatie alsnog te redden door nogmaals ruw zijn been te grijpen, maar daarmee heeft zij de strijd verloren. Fransje is opeens een wild dier geworden. Gierend klauwt hij met beide handen aan Moeders hand en rukt zijn lichaam in allerlei bochten om vantussen haar armen en uit haar greep te raken. Het schuim staat op zijn mond en brullend stoot hij onverstaanbare klanken uit.

Moeder probeert voor het laatst haar eer en gezag te redden en wil hem een geducht pak slaag toedienen. Maar opeens springt Vader tussenbeide. Hij neemt een paar grote stappen en bijt naar Moeder: Wat ist er ier toch gaende! ofschoon de toon voor La Bruyère bedoeld is. Hij rukt de broek uit de handen van de beduusde kleermaker en slingert het ding in de richting van de bedsteedeuren. Ie oeft da dienk ne an te aen at 'n der dan zó'n afschuw van eit! voegt hij er op toornige toon aan toe.

Da's noe ok nog a wat, protesteert Moeder. M'aen 'n toch zeker besteld!

Dat kan me niks verschillen! Ie is ommes vee te kleine om à in zô'n eigenout kammenet te lôpen! Bi-je noe toch nie wiezder!

La Bruyère heeft dit gesprek heel goed kunnen volgen, daar het op zijn toonhoogte gevoerd is. Zenuwachtig ploft hij terug op zijn stoel en zegt sussend tegen Moeder: Dat geef niks, maens. Ik za da broeksje wee wè mee terugnemen. Ik mô der toch nog ientje maeken voe een aar jonksje dat à zôwat net zô groat is as um. Dat geef glad niks!

Arjaan en Kees, die met bonzende harten en onder vreselijke hoosgpanning dit schouwspel gadegeslagen hebben, slaken een zucht van verlichting dat de storm gebroken is. In een zenuwachtige uitbundigheid steken ze de koppen bij elkaar en Arjaan mompelt halfluid: Zie je wè a 'n een lappedief is. Oe kan noe een broek dit at 'n voe Fransje emaekt eit ok voe een aar jonksje passen!

Fransje is nog steeds aan het snikken. Hij verbaast er zich over dat alles al voorbij is, en nog meer dat Vader het zo geheel onverwachts voor hem opgenomen heeft. Moeder heeft hem losgelaten en maakt helemaal geen aanstalten tot enige toenadering. Naar Vader durft hij niet, bang dat die hem althans voor zijn brutale mond en ongemanierd optreden zal straffen. Besluiteloos en verloren staat hij tussen La Bruyère en Vader en Moeder in. Maar dan ontfermt Maria zich over hem. Ze dringt zich tussen hen in, tilt Fransje op, en draagt hem op haar armen naar het achterhuis. Daar laat ze hem wat koud water drinken en wast zijn gezicht met de koude wasdoek.

Ei-je m'n kaarte vanochtend ekregen van de post? vraagt ze. Fransje geeft grote knikken met zijn hoofd, die echter telkens scheef getrokken worden door de droge snikken die nog steeds uit zijn borst opwellen. Dankbaar kijkt hij zijn grote zuster aan e nals hij wat gekalmeerd is, vraagt hij:

Gae jie m'n jas en m'n musse es aelen in den uze? En m'n broek en m'n bloes, voegt hij er aan toe, als hij zich opeens herinnert nog in zijn onderkleren te staan. Ik gae nae buten spelen!

Maar Maria doet da niet. Ze beurt hem van de tafel en draagt hem weer in den uze. Daa rtrekt ze hem kalm en langzaam zijn kleren aan en zegt op heldere toon: Fransje, gae toch een steutje buten spelen. 't Is zokken moaien weertje vandaege!

Zonder naar de kleermaker te kijken loopt Fransje achterom diens stoel langs naar het gangetje. Uit de hoeken van zijn ogen ziet hij het vormloze hoopje van de broek op de mat voor Maria's bedstee liggen. Maar hij dwingt zichzelf er niet openlijk naar e kijken. Hij wil die smerige gulp en die knopen en die gapende zakken niet meer zien.

Buiten loopt hij te bedenken dat zijn nieuwe galgen nu waardeloos zijn. Die kan hij niet dragen met een lijfjesbroek. Dan maar geen galgen tot hij wat groter is en in Kees zijn halfversleten en dus veel soepeler broek gegroeid is. Maar zelfs in dat geval zal hij van Moeder eisen dat ze het kledingstuk eerst zorgvuldig wast, zodat alle sporen van de voormalige drager en eigenaar er grondig uit verdwenen zijn, voor hij het zal toestaan zijn lichaam aan te raken op plaatsen waar hij geen bezoedeling duldt.

Hij draagt zijn boog over zijn schouder, op de manier zo hij Kees dat heeft zien doen, en houdt enige pijlen in zijn hand. Maar hij heeft geen zin om te schieten. Zonder te weten wat hij van plan is, gaat hij aan het lopen. Met opzet gaat hij de kant van het dorp uit, want hij wil beslist die kleermaker niet meer zien, en hij weet dat die straks de andere kant verderop gaat.

Even overweegt hij of hij naar De Visser zal gaan, maar meteen verwerpt hij die gedachte. Hij bedenkt dat hij daar Jan Blok ontmoet heeft toen hij daar de laatste keer was, en dat herinnert hem te levendig aan de nare geschiedenis van de galgbroek.

Doelloos loopt hij met zijn ene klomp tegen kleine losse steentjes te schoppen. Hij houdt zijn hoofd gebogen om telkens een nieuw steentje te zoeken als het vorige in de sloot terecht gekomen is. Daardoor ziet hij de blinkende nieuwe damesfiets niet eerder voor die vlak hij hem is en er een meisje afspringt dat naar hem toekomt. Het is Leentje de Visser, die op vrolijke toon zegt: Ah, Fransje! Wat mô jie nae toe, zô ièlemal alliènig?

Verrast en blij kijkt Fransje op in het vriendelijke gezicht boven hem. Nergens, antwoordt hij. Ik gae zô mae een eindje keuren. Wae gae jie nae toe? vraagt hij dan; maar meteen krijgt hij een kleur, want het is wel een beetjs astrant dat zo maar aan Leentje te vragen.

Het meisje ziet aan zijn rode ogen dat hij gehulid heeft, maar ze wil hem geen zeer doen door er een opmerking over te maken. Ze antwoordt: O, ik mô even nae nom Jewannes en tante Liène, je weet wè, Jan Blok z'n vader en moeder. Gae je mie me mee?

Fransje's ogen schitteren. Onwillekeurig kijkt hij naar de bagagedrager achter op de fiets. Hij hoeft Leentje niet te vertellen hoe graag hij het zou willen. Maar hij durft geen ja te zeggen.

Leentje begrijpt zijn aarzeling. Ze stelt hem gerust en zegt: Ik mô der zô mae eventjes nae toe, en ik komme zoa wee vrom. Z'oeven bie julder thuus nie ongerust te wezen, want zô laank bluven me niet wig.

Dan kijkt Fransje naar de boog en pijlen in zijn hand. Hij durft niet met die dingen op de bagagedrager te zitten, want dan heeft hij geen handen meer om zich goed vast te houden. Maar Leentje weet ook daar raad op. Ze neemt het boogje van zijn schouder en hangt het over de lantaarn voor aan het stuur en steekt de pijtjes in de bruine tas die van het stuur af hangt. Met haar ene hand houdt ze het handvat van de fiets vast en met haar andere arm tilt ze Fransje op de bagagedrager.

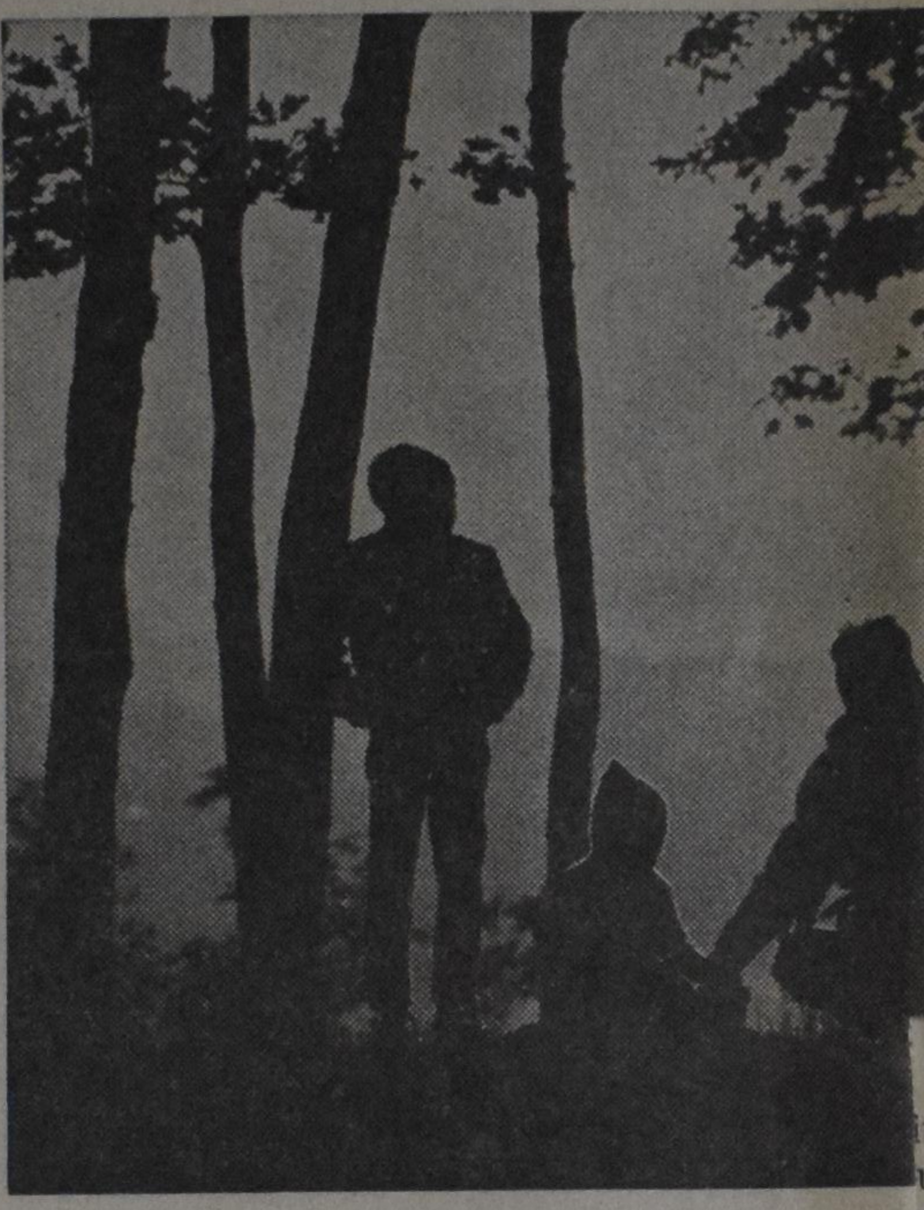
Ouw me mae an m'n schorte vast, onder m'n nette, zegt ze terwijl ze op het zadel wipt.

Fransje heeft nog nooit eerder op een fiets gezeten en geniet grotelijks van die nieuwe ervaring. Maar als ze dicht bij zijn woning komen, wendt hij vlug zijn hoofd naar de andere kant, want hij wil niet dat ze hem daarbinnen zien. Het schrijnt hem echter dat hij niet naar Moeder wuiven kan, en dat herinnert hem weer pijnlijk aan de verwijdering tussen hen.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

CANAD



Ieder jaar worden bijna 60.000 m
van de wereld Cana

Misschien hebt U een aantal jaren
er over om staatsburgerschap aan
termen zoudt vallen, zal

Of U aan de daartoe gestelde voorwa
door een bezoek te b
hierbij vermelde Tribunale

U zult daar vriendelijk worden ontvangen — antwoord o
vragen — en bijstand ontvangen voor het opstellen van

Indien het U niet mogelijk is om een van deze kantore
schrijf dan aan een die het dichtst bij U in de buurt ge
nodige inlichtingen zullen U volledig worden toeg

, the village was deserted especially in the moonlit s, when the wind made doors windows squeak on rusty s, it looked like an eerie t town.

small, efficient Holland, the service was soon back to al and in the letters Ellen ved from Brian she read the anguish and sorrow h he met when he talked to men. He admitted that he was at a loss for words. t do you say to a man who, her with his wife, saw his only children drown before very eyes?

ian hoped that at least his ence would convey his sympy. Soon Ellen couldn't bear an onlooker from afar anyeither. The baby was well n and she left the two children in the tender care of the two dmothers, taking the risk they would be terribly spoiled by a host of teen-age aunts uncles.

e had received special perion from the mayor to return after a long-winding trip many detours because of hed - out roads, she finally d Brian in the friendly or's house.

To be continued once more.

and rising.

blend in praising.

ithful bridegroom;
ugh faith
eer and vinebloom.

Meeter
our Seasoned Glory"

N BOOKSTORE
BURLINGTON, ONTARIO

WANTED

The John Knox Christian School of Woodstock, Ont. will be in need of a

TEACHER

from one of the intermediate grades. Send all correspondence to Mr. R. Vander Ploeg, Principal, 1045 Parkinson Road, Woodstock, Ontario.

Abbotsford Christian School, located in the beautiful Fraser Valley of British Columbia, is in need of

TWO TEACHERS

for the school year 1972/1973. One for one of the lower elementary grades and one for grade 7, who must be able to teach French in the Junior High School. Direct your application or inquiry to the principal Mr. John Kampman, P.O. Box 175, Abbotsford, B.C.

Brantford Christian School requires an experienced

TEACHER

for grades 1-2 combined. Enrolment less than thirty pupils. Apply to Miss R. Van Westenbrugge, princ., 7 Calvin St., Brantford, Ont.

Athens Christian School invites applications from a

TEACHER

for the primary grades. Send correspondence to Mr. Arnold Deelstra, Principal, Box 264, Athens, Ontario.

Houston Christian School seeks applications from experienced

TEACHERS

to fill possible vacancies in the grade 1, 2, 3 and 4, 5, 6 combinations. Contact Principal Joe Vander Kwaak, Box 237, Houston, B.C.

The Clinton & District Christian School will be in need of

TEACHERS

Thunder Bay Christian School will be in need of a female

TEACHER

for the combined grades 3 and 4 for the 1972-1973 schoolyear. Some experience preferred. Applications to be sent to the secr. T. Bakker, R.R. 3, Thunder Bay "F", Ont.

Agassiz Christian School needs

TEACHERS

one for the lower grades and one for the intermediate grades, for the 1972-73 school term. Address applications to S. L. Toering, Principal, Box 323, 7571 Morrow Rd., Agassiz, B.C.

Durham Christian High School invites applications for the position as

ENGLISH TEACHER

for the 1972-1973 school year. Interested applicants contact R. Siebenga, principal, Box 238, Bowmanville, Ontario.

The Education Committee of Calvin Christian School of Hamilton invites applications for

TEACHING POSITIONS

for the intermediate grades for 1972-1973. We encourage applications from teachers knowledgeable in the teaching of art, music, girls P. E. Please request an application form from the principal, Mr. W. H. Hultink, Calvin Christian School, 547 West 5th St., Hamilton 41, Ontario. Phone: 385-2045.

Oshawa's Emmanuel Christian School requires

A PRINCIPAL AND TEACHERS

in the primary and intermediate grades. Request an application form from Abel Zwart, 383 Adelaide Ave. East, Oshawa, Ont.

The Timothy Christian School of Rexdale, Ont., will have a number of

VACANCIES

for next year. Please send for application forms to H. K. Bergsma, principal, 28 Elmhurst Drive, Rexdale, Ont.

Campus Ministry at Grand Rapids Junior College

In the past decade the Christian Reformed Church has entered into campus ministry all over the United States and Canada. During is same decade the student body t our local Junior College has own rapid growth to its present ze of 5,500 students. The needs, oblems and thinking of students Grand Rapids Junior College e similar to those of students all er the country.

It was suggested by someone on mpus that the Grand Rapids issionary-at-large look into the ed and possibilities for a cams ministry at J.C. With the unsel of the Board of Evangelism, the Rev. Mr. Griffioen has looked into this need. Mixing with a number of students each week and meeting with various Christian faculty it soon became obvious that an attempt should be made immediately to find support for a campus pastor. Father Wade represents the Roman Catholic Church on campus, but there was no one on campus as a Protestant Student Chaplain.

An attempt is being made to secure a part time campus pastor for the Grand Rapids Junior College. In the meantime, Mr. Don Griffioen is spending a day each week on campus witnessing to the students in the college commons. He is working closely with representatives of Intervarsity Christian Fellowship in trying to find ways for effective witness among the students.

HELP NEEDED

If you were in any way associated with the development of Calvin Christian School of Hamilton, please assist me. In commemoration of 20 years of Christian Day School operation in Hamilton I would like to publish a booklet tracing the

Canadian Citizenship Offices:

55 St. Clair Avenue East
TORONTO, Ont.

150 Main Street West
HAMILTON 10, Ont.

70 King Street North
WATERLOO, Ont.

360 St. Paul Street East
ST. CATHARINES, Ont.

Federal Building, Room 304
19 Lisgar Street Street South
SUDBURY, Ont.

Dominion Public Building
5th Floor, 457 Richmond Street
LONDON, Ont.

Federal Building, 5th Floor
185 Ouellette Avenue
WINDSOR, Ont.

150 Kent Street, 9th Floor
OTTAWA, Ont.

Federal Building
1st Floor, 269 Main Street
WINNIPEG, Man.

Canadian Imperial Bank
of Commerce Bldg.
10th Floor, 1867 Hamilton Ave.
REGINA, Sask.

Sir Alexander MacKenzie Bldg.
9828 - 104th Ave.
EDMONTON, Alta.

Oil Exchange Building
Suite 300, 309 - 7th Avenue S.W.
CALGARY, Alta.

Customs House
816 Government Street
VICTORIA, B.C.

Centennial Building, 6th Floor
Corner Sackville & Granville Sts.
HALIFAX, N.S.

McLean-Spear Building
77 Vaughan Harvey Blvd.,
P.O. Box 828
MONCTON, N.B.

Commerce House
1080 Beaver Hall Hill, Room 2100
MONTREAL, Qué.

U kunt eveneens schrijven aan:
Citizenship Registration Branch, National Building, 130 Slater Street, Ottawa 4, Ontario

Government of Canada
Gouvernement du Canada

PASTORAL PONDERINGS

The Christian and Good Works

In Acts 9:36 Tabitha (Dorcas) is described as a believer, as one who "was full of good works and acts of charity." The Apostle Paul speaks of the need for "good deeds" on the part of believers. James says that Father Abraham's faith was completed or made manifest by works.

No one is saved by his good deeds; salvation is by faith plus nothing. But saving faith, if it is genuine, produces good works. Some Christians who recognize the need for works that will show the world they are Christ's own are not aware that effective service for Christ must rest on three pillars: regeneration, consecration and motivation.

Works offered to God by those whose hearts have not been transformed are not acceptable because they are not based on a right relationship. Good works will therefore never save anyone. But for those who have been regenerated, a life without good works is an anachronism. Good works begin with the new birth.

The second pillar supporting a life of good works is consecration. Indeed, the first and the best good work is not something we do for somebody else but what we do with ourselves. A life of service will flourish and reach its highest potential when it has been preceded by the Christian's commitment to Jesus Christ as the Lord of his life. Paul stresses this in Romans 12 when he beseeches believers to present their bodies as living sacrifices unto God. When the Christian does this, two things happen: he serves his own interests best, for by this commitment he does what God wants him to do in order to have the best kind of life; and by accepting the will of God for his life, he becomes the servant of men, able to minister to them in the most beneficial way.

The third pillar on which the life of good works rests is motivation. Many people do good deeds for wrong reasons. Why I do something is as important as what I do. From the biblical standpoint, good works should be motivated by love of God, which in turn causes me to love men. Loving both God and men, I do what I ought to do toward both God and men, whether or not it fits into my accepted pattern of likes and dislikes. Love is the right reason for a life of good works.

God rewards his people according to their good works. Although we are not saved by works, our reward in heaven will be based upon those works we do after we have been regenerated and justified. Paul declares that "every man's work shall be manifest . . . It shall be revealed by fire . . . If any man's work abide . . . he shall receive a reward" (I Cor. 3:13, 14). And a man's work will abide if it is built on the pillars of regeneration, consecration, and right motivation.

PULPIT & PEW

A PAGE ON CHURCH LIFE

REV. F. GUILLAUME
101 FAIRVIEW DRIVE
BRANTFORD, ONTARIO

Mahalia Jackson

The authentic Christian note, Mahalia Jackson once said, is joy. During her life, which ended January 27, she faithfully sang this truth.

Born in a shanty sixty years ago, Miss Jackson became known as the world's greatest gospel singer. She never sang in nightclubs or shows and consistently resisted the efforts of such men as Louis Armstrong to turn her into a blues singer. "Blues," she said, "are the songs of despair. Gospel songs are the songs of hope. When you sing gospel you have the feeling there is a cure for what's wrong, but when you are through with the blues, you've got nothing to rest on."

Throughout her career, the gospel singer performed in store-front churches, revival tents, and some of the most famous concert halls in the world. Before each performance she spent time in prayer and Bible reading "to give me inner strength," Miss Jackson said.

She also frequently sang for the Southern Christian Leadership Conference. Mahalia Jackson hoped "that my singing will break down some of the hate and fear that divide the white and black people in this country."

Miss Jackson's life was not easy. She was born in poverty and knew the anguish of black people. Both her marriages ended in divorce. Yet she was happy, not bitter. She worked for freedom and refused to despair. The words from "I Can Put My Trust in Jesus," which in 1952 won her an award from the French Academy of Music, explain why she lived as she did:

When my burden gets so heavy
And it seems I can't go on,
And my pathway gets so dreary
I can't tell the right from wrong,
Jesus' voice I hear within me
Whispering, "Child, rely on me."

She did; her faith recorded in song is her legacy.

Ga... tisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.
Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

zeer eenzijdig en verwrongen ... van mijn ideeën over de discriminatie van Friezen en Negers. Zou U daarom, eenvoudig om "fair" te willen zijn, nu ook — in dezelfde rubriek — het volgend (uit het Fries vertaald) artikel willen opnemen? Het werd indertijd, met nog anderen, als antwoord ingezonden door Thomas Mollinga van Emmeloord. Dank U.

B. J. Fridsma.

Grand Rapids, Mich.

In het hoofdartikel "Friezen en Negers" (Fr. Dagblad, 5-8-71) viel ...

... sen kerkelijken en liberalen in de nieuwe regering op de handen moet zien. Maar een paar vragen blijven er bij deze stelling toch wel over.

Hebben de Friezen hetzelfde recht op wettelijk verplicht onderwijs in de eigen taal voor hun kinderen, als de "andere burgers van Nederland?"

Hebben de Friezen werkelijk geen last, maar zijn ze "van gelijken rechte" als zij voor de rechtbank hun eigen taal willen gebruiken?

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplo... doch het weent niet "on... en voor den u...

(32)

Fransje kijkt omlaag. Een walgelijke stank slaat hem tegen uit het nieuwe goed. Het maakt hem bijna misselijk. Maar dat is het ergste niet. Hij heeft in dat korte ogenblik iets gezien dat hem met zulk een afkeer vervult, dat zijn hart opeens als een steen in zijn borst ligt. Hij slaat nogmaals een blik naar dat tergende gezicht aan zijn voeten. Dan keert hij zijn hoofd om en begraaft zijn gezicht in Moeders schort. Hij perst zijn ogen zo stijf dicht dat hij gele en rode licht-

zal zijn. Maar h... geen andere ke... trotseren. Hij ... greep en roept ... dien broek nie... der vies van ...

Moeder trach... door nogmaals ... daarmee heeft ... is opeens een ... klauwt hij me... hand en rukt zi... om vantussen ...

CHRISTIAN JUNIOR COLLEGE FOR ALBERTA

(From the bulletin of Stoney Plain, C.R.C.)

Some weeks ago information about a new Christian Junior College for Alberta was handed out to the congregation. The formation of this college was also discussed at the meeting of Classis. This college will be interdenominational. Here is the basis and a Statement of Principles of this college.

BASIS

The supreme standard of the association shall be the Scriptures of the Old and New Testaments, here confessed to be written and inspired Word of God in its entirety and the infallible rule for faith and life, which is articulated for the area of higher learning in the Statement of Principles.

STATEMENT OF PRINCIPLES

CREATION — that man, the world, and its purpose is to be understood only in relation to God, the creator, and to Jesus Christ, the Redeemer.

SIN — that man's disobedience to his creator has broken that relationship of man with his Maker and has caused God's curse on life.

REDEMPTION — that Christ, the Word Incarnate, is the only Redeemer and Renewer of Life, in that He restores the relationship between God and creation.

HUMAN LIFE — that human life in its entirety which includes the field of learning and teaching, unfolds itself as service either to God as he reveals Himself in the Scriptures, or to an idol.

KNOWLEDGE — that true knowledge is made possible only by means of a true faith in Jesus Christ, and finds its source in the Word of God through the assurance of the Holy Spirit.

LEARNING AND TEACHING — that all learning and teaching pursued in faithful obedience to God's command to subdue the earth can proceed only in the light of God's redeeming Word.

In subscribing to this constitution we express, as member of the body of Christ, that God gave us the responsibility to establish an institution of higher learning, where the direction of God's Word is heeded, where God's Law for all Creation is acknoweldged and Christ's Kingship over all scientific work is confessed.

•

I quote this item from the bulletin of Brockville, Ont. C.R.C., which took it from the Banner:

REVIVAL IN RUSSIA?

The Christian believers of Soviet Russia will one day have an enormous impact on the rest of the church, a leading British layman predicted recently. Sir John Lawrence is the author of five books on the USSR and has visited the country frequently since his term as a press attaché to the British embassy in Moscow during World War II. He is editor of the ecumenical quarterly, Frontier Magazine. His observations were made in Toronto where he stopped after attending a world conference of Methodists in Colorado, according to Evangelical Press.

Sir John said that his last visit to Russia showed him many signs of a genuine spiritual renewal — one that may well be more significant than anything that is happening in the West. "Soviet Christians," he said, "have learned something of the cross. Their sufferings and persecutions have given them a depth and strength that most of us know little about."

•

A QUESTIONABLE EXPENSE

The National Association of Laity, an unofficial group of Roman Catholic laymen, last month issued an 111-page report charging more than seventy-five dioceses with publishing misleading fiscal statements.

Compiled by forty volunteers who spent a year on the project, the NAL report accused Catholic bishops of spending more than $6 million a year lobbying for tax support of Catholic schools, an "ethically unjustifiable" expenditure.

Russell Shaw, director of the U.S. Catholic Conference's information office and spokesman for the Catholic bishops, called the figure "widely inflated" and said no one knows the precise amount.

POINTER PRINT

The Immanuel C.R.C. bulletin (Hamilton, Ont.) carried this information:

PARTICIPATION

Many of the suggestions and requests which the consistory receives have to do with the worship services. It is difficult for the consistory to deal with these requests one by one; a more general view of the function and effectiveness of our worship services is needed. Therefore the consistory has appointed a committee called "Committee on Congregational Response in Worship". The committee may ask the advice of anyone they want. The Mandate of the Committte is the following:

1) to evaluate the main arguments "for" and "against" more participation;
2) if possible, te recommend to the consistory guidelines for such participation;
3) to present concrete proposals, to be implemented immediately or over a longer period of time.

We pray that this committee may be given the wisdom to show ways in which our worship services can indeed be effective "communion with each other and the Lord".

•

Found in the bulletin of the C.R.C. of Welland Junction, Ont.:

From the Committee of Evangelism:

Two great meetings were held in the past few weeks. First of all, the film evening here in our church. Surely, everyone still remembers this meeting, where we could see and hear that through proper training and the love of Christ in our hearts it is possible to share Christ with other people.

Secondly, a meeting was held of the three Evangelism Committees of Wellandport, Wainfleet and Welland Junction. With thankfulness, we can look back on our work at the Welland Fair. This month, 50 lessons came in. All those received the next lesson. And still there are requests for more Bible courses. One of the workers shared his experience with us. He had trouble with the Bible passage: visit the sick, the ones in prison, etc. So he went to the prison to visit. The guard said, "No, no visitors allowed. Ask in Toronto for a permit." The answer from Toronto came back 3 months later and said, "No." What next? In the Bible it said, "Visit the ones in prison," so off he went, with a pile of books, and asked the man on duty if he would hand them out to the prisoners. He answered that he would look into it. Nothing was heard about it so our worker presumed the books were handed out. Just before Christmas he went to another jail and brought 12 books of the Gospel of Mark ("Rebel with a Cause"), with a note on the back, "If you want a Bible Course, just drop a letter to Box 9, Wellandport". He asked the officer on duty to hand those out as a Christmas present. The answer was the same, "We will look into this. We cannot promise to do this."

A week later, three requests came from inmates for a Bible Course. Within a week, the first course was returned and well done. A little note was written on the bottom, "Please pray for me that I do God's will. Richard."

Praise the Lord.

•

The Edmonton, Alta. monthly "The Bridge" of Jan. 1972 carried an important article on the Lord's Dinner by the editor, Rev. John Vriend.

What we need is a fresh appreciation of what happens, or can happen, in a communion service. The Lord whose power does not diminish comes to us there, speaking to us the sign-language we need desperately to hear if we are to flourish as believers in the world. He tells us unmistakably that we should celebrate his reconciling presence on a regular basis. "Keep doing this till I come." It is a meal, you see. It is the nature of meals that they must occur often in life. Try telling your doctor that you eat regularly if you eat only once in three months. The Lord prescribes bread and wine — the ordinary means of nourishment — rather than turkey and cranberry sauce. He intends this food to sustain us on our daily pilgrimage. There's nothing fancy about it. Bread does not lose its glamour. It has no glamour. But it remains nourishing day after day. Wine is less common in our culture. But it is still a source of refreshment. It used to be as commonplace as a glass of water on the table. Christ ordains these ordinary means as the food and drink of eternal life.

The more intensely we look forward to the Banquet to come, the more we shall increase the number of opportunities to celebrate now. It is not by chance that when believers are persecuted they come together to break bread daily. It is when they settle down comfortably in this world, each one pursuing his private interests, that talk of celebrating the Lord's Supper more often only produces blank faces and leads to negative reactions.

It is my conviction that when the Lord's Supper functions as it is intended to function, churches will automatically desire to celebrate it more often.

•

According to its bulletin the consistory of the Canadian Reformed Church of Burlington West discussed the new provisional Book of Praise which will be printed next spring.

Decided is to write a letter to the Deputies for our new church-book expressing our gratitude for the completion of this tremendous task but also our concern about their intention to include a number of 60 hymns. The consistory is of the opinion that this intention of Deputies is a step into the direction of a psalter-hymnal with the inherent danger that in the future too much emphasis may be put on hymns at the expense of singing the psalms.

The consistory will express its fear that in this way Deputies as far as the hymns are concerned may have lost sight of the original goal: Covenant Songs for the Covenant people. Consistory is of the opinion that we should adhere to the original set up: To provide a Psalmbook in the English language with an addition of rhymed versions of New Testament Songs. Also is decided to wait with singing out of the new bundle till after publication. Finally is decided to request our guest ministers to moderately use the hymns, to some of which there is justified objection. In reply to a request from Deputies they will be asked to reserve 400 Books of Praise as an initial start.

After publication of our new Book of Praise it is the intention of the consistory to appoint a committee for the purpose of studying same.

WHEN THE DIKES GAVE WAY ⑤

By ALICE LOS

en looked at her kitchen . The time should have jolted into action, for almost an had gone by while she sat e, reminiscing. But she was ble to break herself loose from memories.

ate in the afternoon their boat landed in Hellevoetsluis. Her s still pricked with tears when remembered how they were helped ashore. Young men, any of them in their late teens, ad carried babies and small hildren with a tenderness she vas sure they would not normaly care to show so openly.

They were brought to a nearby coffeehouse and many willing hands reached for the babies to change and feed them in assembly - line fashion. Ellen still marvelled at the efficiency of that particular set-up. For the adults and bigger children, there were hot drinks served around a red-hot stove and above all the wonderful feeling of solid, dry ground under their feet.

Later, buses were waiting to bring them to another town where they were assembled in a big high school. The fragrance of hearty food enveloped them as soon as they entered the building and without much ceremony they all set out to attack the bountiful heaps on their plates, only to shame - facedly shove it away after the first greedy bites. They were too restless and too eager to search for friends and relatives. Cries of despair were heard where sad news had to be broken, while a little further on a happy and tearful reunion would take place.

Brian and Ellen were glad to discover many of their tired and disheveled parishioners among the refugees.

And then they met that businessman who had come to look for people who wanted a ride to, of all places, their hometown!

Somehow they managed to squeeze into his very small car and while its wheels gobbled up the miles they gradually surrendered to a more relaxed feeling. Somewhere along the way they stopped for Brian to make a telephone call to inform their parents that they hoped to be home within an hour.

It had been two days and a night of incredible tension for their loved ones who had clustered around the radio, while friends and neighbours came and went to offer what consolation they could.

The reports had been grim. The death toll of their little village had climbed into the sixties already, and what guarantee did their parents have that their children and grandchildren were not among them?! But when the telephone call came, everything changed. Ellen's mother was immediately her old resolute self again, that is, after she had embraced the neighbour who had come running to relate the happy news, since his was the only telephone in the neighbourhood.

Beds were made, food prepared and the inevitible fragrance of her famous coffee filled the house.

When they entered the familiar living room Ellen finally could afford to break down. She wasn't the only one however. Among the many close friends and relatives who stopped by to just hug them or shake hands, nobody was ashamed of a husky voice, glistening eyes, or a tear - streaked face.

After they all had left, including their friend-in-need, the driver, Brian and Ellen were stunned to discover the many things which unobtrusively had been left behind to clothe their children. Even toys had sneaked their way in between diapers, sweaters, coats and bonnets. The next morning their minister came. He had known Brian and Ellen all their life. How good it was to be a member of the flock again and to be led in a prayer for which they could not **find words** themselves yet. . .

After a few days their young minds and bodies snapped back to normal again. But their baby, who had undergone those two days so placidly, needed the the doctor. He prescribed a strict diet to heal her tiny neglected stomach.

It didn't take long for Brian to start feeling utterly useless, having little to do. He managed to make his way to the island again where he enjoyed the hospitality of the doctor and his wife who had made their home in the second floor of their big, old-fashioned house.

Apart from a Red Cross team and a group of men who worked to close the gigantic holes in the dikes, the village was deserted and especially in the moonlit nights, when the wind made doors and windows squeak on rusty hinges, it looked like an eerie ghost town.

In small, efficient Holland, the mail service was soon back to normal and in the letters Ellen received from Brian she read about the anguish and sorrow which he met when he talked to the men. He admitted that he often was at a loss for words. What do you say to a man who, together with his wife, saw his two only children drown before his very eyes?

Brian hoped that at least his presence would convey his sympathy. Soon Ellen couldn't bear to be an onlooker from afar anymore either. The baby was well again and she left the two children in the tender care of the two grandmothers, taking the risk that they would be terribly spoiled by a host of teen-age aunts and uncles.

She had received special permission from the mayor to return and after a long-winding trip with many detours because of washed - out roads, she finally joined Brian in the friendly doctor's house.

—To be continued once more.

Saviour-King, we celebrate
Our springtime in Thy death and rising.
Violets and warblers sing;
Kites, calves, and rainbows blend in praising.
Lovers pledge their loyalty
In Christ, His Church's faithful bridegroom;
We who live by grace through faith
Leap high in dance with deer and vinebloom.

Merle Meeter
From "Four Seasoned Glory"

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WANTED

The John Knox Christian School of Woodstock, Ont. will be in need of a

TEACHER

from one of the intermediate grades. Send all correspondence to Mr. R. Vander Ploeg, Principal, 1045 Parkinson Road, Woodstock, Ontario.

Abbotsford Christian School, located in the beautiful Fraser Valley of British Columbia, is in need of

TWO TEACHERS

for the school year 1972/1973. One for one of the lower elementary grades and one for grade 7, who must be able to teach French in the Junior High School. Direct your application or inquiry to the principal Mr. John Kampman, P.O. Box 175, Abbotsford, B.C.

Brantford Christian School requires an experienced

TEACHER

for grades 1-2 combined. Enrolment less than thirty pupils. Apply to Miss R. Van Westenbrugge, princ., 7 Calvin St., Brantford, Ont.

Athens Christian School invites applications from a

TEACHER

for the primary grades. Send correspondence to Mr. Arnold Deelstra, Principal, Box 264, Athens, Ontario.

Houston Christian School seeks applications from experienced

TEACHERS

to fill possible vacancies in the grade 1, 2, 3 and 4, 5, 6 combinations. Contact Principal Joe Vander Kwaak, Box 237, Houston, B.C.

The Clinton & District Christian School will be in need of

TEACHERS

Thunder Bay Christian School will be in need of a female

TEACHER

for the combined grades 3 and 4 for the 1972-1973 schoolyear. Some experience preferred. Applications to be sent to the secr. T. Bakker, R.R. 3, Thunder Bay "F", Ont.

Agassiz Christian School needs

TEACHERS

one for the lower grades and one for the intermediate grades, for the 1972-73 school term. Address applications to S. L. Toering, Principal, Box 323, 7571 Morrow Rd., Agassiz, B.C.

Durham Christian High School invites applications for the position as

ENGLISH TEACHER

for the 1972-1973 school year. Interested applicants contact R. Siebenga, principal, Box 238, Bowmanville, Ontario.

The Education Committee of Calvin Christian School of Hamilton invites applications for

TEACHING POSITIONS

for the intermediate grades for 1972-1973. We encourage applications from teachers knowledgeable in the teaching of art, music, girls P. E. Please request an application form from the principal, Mr. W. H. Hultink, Calvin Christian School, 547 West 5th St., Hamilton 41, Ontario. Phone: 385-2045.

Oshawa's Emmanuel Christian School requires

A PRINCIPAL AND TEACHERS

in the primary and intermediate grades. Request an application form from Abel Zwart, 383 Adelaide Ave. East, Oshawa, Ont.

The Timothy Christian School of Rexdale, Ont., will have a number of

VACANCIES

for next year. Please send for application forms to H. K. Bergsma, principal, 28 Elmhurst Drive, Rexdale, Ont.

Campus Ministry at Grand Rapids Junior College

In the past decade the Christian Reformed Church has entered into campus ministry all over the United States and Canada. During this same decade the student body at our local Junior College has shown rapid growth to its present size of 5,500 students. The needs, problems and thinking of students at Grand Rapids Junior College are similar to those of students all over the country.

It was suggested by someone on campus that the Grand Rapids Missionary-at-large look into the need and possibilities for a campus ministry at J.C. With the counsel of the Board of Evangelism, the Rev. Mr. Griffioen has looked into this need. Mixing with a number of students each week and meeting with various Christian faculty it soon became obvious that an attempt should be made immediately to find support for a campus pastor. Father Wade represents the Roman Catholic Church on campus, but there was no one on campus as a Protestant Student Chaplain.

An attempt is being made to secure a part time campus pastor for the Grand Rapids Junior College. In the meantime, Mr. Don Griffioen is spending a day each week on campus witnessing to the students in the college commons. He is working closely with representatives of Intervarsity Christian Fellowship in trying to find ways for effective witness among the students.

THE WORLD AROUND US

BRITAIN - AFTERMATH OF THE COAL STRIKE

The miners are back to work, industry is back to normal, and electricity is available in sufficient amount. But for Britain and Prime Minister Heath the problems are not over. The cost of the strike runs into millions of pounds Sterling and this at a time when Britain has more than one million unemployed, entry into the EEG is very near and the extra competition from those countries something to be afraid of. Even the most optimistic pro-Common Market Britons now view the future with dismay. The 20 percent increase the mine workers won will add an extra 15 percent cost to coal, and his in turn will push the inflation even higher. Last year Britain won the inflation-competition of Europe with an increase of 9.2 percent, which puts the country in a very bad position. And this is especially so because there are now a number of unions which would like to get the same increase that the mine workers obtained.

The Wilberforce-committee which worked out the new wage agreements with the National Union of Mineworkers (NUM), stated that the coal miners were a 'special case' and that it was therefore possible to go so far above the 7 percent limit the government had set. But now the postal union and the workers in the nationalized steel industry believe that they are also a special case and they are already demanding increases which approximate those won by the NUM. Both these unions are capable of virtually bringing British industry to a standstill, as the NUM managed to do. If Heath is forced to give in to these new demands, the inflation in Britain will run completely out of hand.

Prime Minister Heath has been under severe criticism for his dilatory action in the coal crisis, and of course, for the way the North Ireland problem is handled. The apathy of Reginald Maulding, Minister of the Interior, is not only evident to the political opponents, but within the Conservative Party there are men who think that he must be replaced. John Davies, Minister of Trade and Industry, has also been fingered as a man who should be replaced. The whole mood in Britain is one of uncertainty, bitterness, and frustration. Last month there were two fights in parliament — something which had not happened in fifty years. The arguments in the British political arena are presently of very low quality; yelling, abusive language, and petty criticism are the order of the day. Calm, useful deliberation to deal with the various crises is not heard.

It is not fair to blame all Britain's problems on the recent coal strike. Certain is, however, that the strike has brought things to a head and that now everyone is much more aware of the many difficulties that beset the nation. It is rather ironic that the coal strike brought this situation about because for years the miners have been the forgotten men in Britain. Their numbers were decreasing and most people believed that coal was something that was not really necessary in modern Britain. Everyone now knows that that is not yet the case.

The British coal miners believe that after a fifty year decline they are once again in a good position. After the First World War there were some 700,000 coal miners in Britain who worked about 800 mines. During the twenties a number of costly strikes — most of them lost by the mine workers — saw the closing of almost 500 of the less productive mines. The number of miners reduced correspondingly to the number of mines closed until now there are some 280,000 coal miners left.

When in 1945 the Labour Government under Clement Attlee nationalized the coal mines and instituted the National Coal Board (NCB)), the miners voluntarily agreed to a reduction of mines and miners so that the country could switch over to the new energy source — oil — and become competitive again in the post-war era. For the miners almost twenty years of misery followed because many of the close-knit mining communities lost their source of income, the mine, and people drifted to whatever part of Britain provided work. The coal miners who could continue to practise their old profession agreed that they would keep their wages as low as possible so that the country would have as cheap a source of energy as was possible. The mood turned very bitter, however, when in the years that followed the war, industries made great profits, increased the wages of their workers, while the NCB barely made a profit and could only give the coal miners minimal wage increases. In the last few years the NCB continually told the mines that the demand for coal was decreasing, that no profits were realized, and that the wages of the miners could therefore now be increased.

In the last few years it suddenly appeared that coal was still very much in demand. The oil producing countries in the Middle East kept increasing the price of their oil, and coal regained its competitive position on the national market. Britain even had to import expensive coal to keep up with the demand. Added to this is the fact that from 1957 to 1971 the miners increased their productivity by 70 per cent, and that only part of this was due to mechanization. K. Beeston, an official of the NCB, admitted recently that the productivity increase was largely due to the hard work of the miners and their more efficient use of the machinery they had. Consequently the miners began to demand that they be given a hefty increase in wages to bring them up to the level of other industrial workers who now earned far more than they did. The miners were also very bitter against the government which had for years told them that cheap coal was necessary to keep the country competitive, and then had to import expensive foreign coal. The strike which virtually brought British industry to a standstill was the result.

Coal miners are not the only workers who are bitter at the government practices. Other unions — rightly or wrongly — voice the same complaint. Added to all the tension already in the country, and an unemployment rate of over one million, it can make things very difficult for the Heath government. But even if Labour takes over, there are hard times ahead for Great Britain, and no government can solve them by itself. The whole nation will have to put more effort into it.

J. J. Bout

HELP NEEDED

If you were in any way associated with the development of Calvin Christian School of Hamilton, please assist me. In commemoration of 20 years of Christian Day School operation in Hamilton I would like to publish a booklet tracing the history and growth of the school. If you have pictures please send them for copying. If you remember incidents — funny, serious, whatever — I would like to hear from you. You need not send your information in "polished" form. You can send it in any language you choose; we'll translate it (including Frisian). Please do not delay, I'd like to hear from you.

W. H. Hultink, Principal,
Calvin Christian School,
547 West Fifth Street,
Hamilton 41, Ont.

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A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.

Sneeuwmobilisme houdt vakantiecentra open

De sneeuwmobiel heeft zich in zeven jaar tijds in Ontario ontwikkeld van een rage tot een attraktie, die uit het leven van deze provincie niet meer weg te denken is. Zo populair is dit autootje-op-ski's geworden, dat het sommige vakantiecentra in staat stelt het hele jaar door open te blijven. Er zijn nu in Ontario ruim 160.000 sneeuwmobiel eigenaren tegen 5.000 in 1965. In het seizoen 1969-70 waren er per gezin 3.4 personen, die zich met deze nieuwe vorm van vrijetijdsbesteding bezig hielden. Daarmee komt het totale aantal beoefenaren in die periode op ongeveer 340.000.

Het overgrote deel (93.7 procent) van de sneeuwmobieleigenaren gebruikt het voertuig voor ontspanning. Ongeveer 15 procent van hen gaat ermee op jacht, vist ermee door het ijs of neemt deel aan wedstrijden. Voor de resterende 6.3 procent doet de sneeuwmobiel uitsluitend dienst als vervoermiddel.

De opkomst van het sneeuwmobilisme heeft de schatkist van Ontario tot dusver geen windeieren gelegd. Gezamenlijk besteden de sneeuwmobilisten 12.7 miljoen dollar aan het gebruik van hun voertuigen, met ingebrip van belasting,

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Voor inl. schrijf **aan D. Brinkman, R.R. I, Bowmanville, Ont.**

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking.

VAN ANDERE PERSEN

FRIEZEN EN

Een vriend uit Canada zond mij onlangs een knipsel "Friezen en Negers," uit **Calvinist-Contact**. Het was iets uit de rubriek "Van andere drukpersen" en bestond uit een hoofdartikel in het **Friesch Dagblad** van 5 augustus 1971. Dat stuk geeft jammer genoeg een zeer eenzijdig en verwrongen beeld van mijn ideeën over de discriminatie van Friezen en Negers. Zou U daarom, eenvoudig om "fair" te willen zijn, nu ook — in dezelfde rubriek — het volgend (uit het Fries vertaald) artikel willen opnemen? Het werd indertijd, met nog anderen, als antwoord ingezonden door Thomas Mollinga van

Writers

...e Me Mom and Dad

...Dad;
...remember as a child
...bad
...ied,
...having a baby.
...at little girl or boy
..., be some great man or lady.
...and daddy forgive me.
...dream last night.

...remember that day
...me that God was the Way.
...ow happy I was with His Love.
...g came another love.
...ow much I hurt you
...ntly went out with him
...ng with you to church.
...e on my own and be free,
...eased.
...daddy, please forgive me.

...you stood by me,
...nothing but your guidance and

...lind love payed you no heed.
...ave a baby.
...night be a great man or lady.
...the way I wanted it at all!
...atch it grow up!
...did when I was a baby.
...that dream last night.
...om and dad. You were right.

Your daughter.

★

Why

... always look at the bad
...inimize the good;
... things we could have had,
...ing things we should;
...ople scream for peace
...igns, and fists, and hate;
... on the increase,
... at an alarming rate;
Why are drugs so popular
LSD and hash and pot;
Now trips aren't taken on a road
But in an abandoned lot;
Why is there such a hate for law
And 'cop' a dirty word;
When arrested youth say ha-ha
and think they should be heard;
Why do countries go to war
Just for a piece of land;
They just want more and more and more
And get killed in the end;
Why is sex displayed so much
In movies, jokes and ads;
No mention of love or such
Only of acts in beds;
Why is man measured in cents
And by what possessions he has;
Because people sick of life
Try to escape or fight,
Feel they should be paid for strife
And should be treated right;
Why blame others for their pain
And feel they deserve all;
Why not admit they need a crutch
And in the end they fall.

Karin Roeper.

... parents frown and ask: "What is the matter with today's kids?

Well, could it be that they see through to their parents' hypocrisy? They are searching for peace and truth but can't find it.

They were always taught to **love** God but not to **live** God.

Young people notice that the gems of life, like inner peace, lie deep. To find them they build up excuses for taking drugs and drinking. They make up phony excuses like their parents do. They know the road runs differently and they want desparately to find it.

On all sides if you listen carefully enough, you can hear the cry for help. So somebody, **won't you please help?**

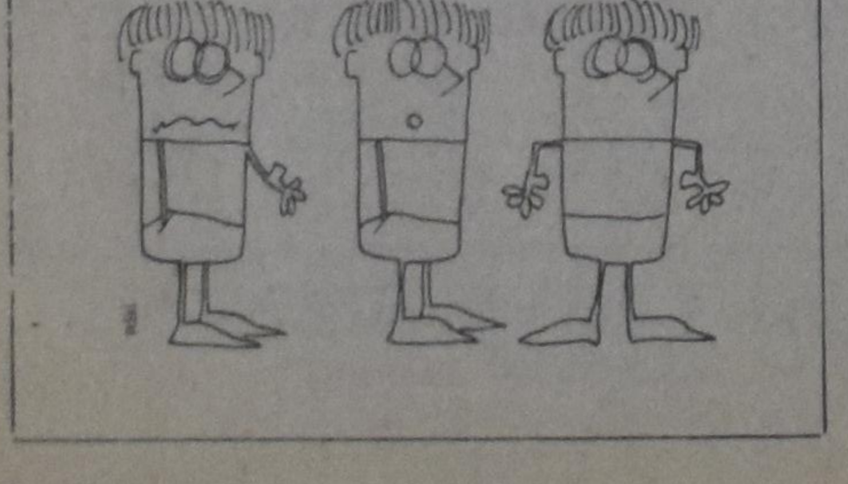
— A Teenager.

★

Love

This is where it's at man
No grass,
No junk,
No fad,
No bread
Just love
Pure, beautiful love
God's Free Love for us.
It's real man
So real it sticks
And in God's Love there's Truth
The kind of Truth you've been looking for, but couldn't find
Yea!
All you've got to do is turn-on and once you've done that,
man there's no turning-off. So come on, brother, get high. Take a trip on God's Love.
No chance of a bummer with this trip
And God, He's one who won't cop out on you
Just reach,
Reach with your heart and mind
If you really reach, He'll reach out to you.
Wow!
What a trip.
What a beautiful feeling.
One Trip will last you a lifetime and the only cost is love
Yea man,
That's where it's all at
Loving and Living.

Paula Benjamins.



★

Seasons

(Haiku)

Trees guilded with snow
Were breaking because of weight
Shower of powder.

☆

The sullen gray sky
That overshadows us all
Brings hope of fresh snow.

☆

Flowers popping up
And birds of all kinds come back
New smells in the air.

☆

All trees dressed in green
Humid nights, thunder showers
Now on vacation!

☆

Catching butterflies
Trees adorn red, yellow, gold
Birds migrating, school again.

Nancy Tamminga.

Letters

Dear Sir,

With regard to the poem "Prayer", it should be "to fool the world". The mistake was probably due to my handwriting.

My apologies for forgetting to sign my name.

Thank you very much for printing my poem anyway.

Yours truly,
(Miss) Cathy Boer.

Book Review

THE LITERARY SCENE IMAGINATION AND THE SPIRIT

Essays in Literature and the Christian Faith
Edited by Charles A. Huttar
Grand Rapids, 1971 (Wm. B. Eerdmans Publishing Co.), 496 pp., Price $9.95.

It should not be surprising that the publishers which put out a good number of C.S. Lewis books and studies have now undertaken to publish a collection of essays dedicated to Clyde Kilby. Professor Kilby of the English Department at Wheaton College is one of the better known and appreciated Lewis scholars.

Nineteen scholars, under the editorship of Charles A. Huttar, Professor of English at Hope College, contributed toward the essays of inquiry into the relationship between Christianity and literature. The publication of these essays may illustrate that Christian scholarship is not restricted to such places as Toronto, Sioux Center, Palos Heights, Philadelphia, Grand Rapids, Amsterdam or Oxford, but moves, with the spirit, where it wills.

The foreword by Chad Walsh is a significant essay all by itself. "The contributors share a broad world-view, and ... they refuse to put this in one private pigeon hole commitment to the Christian and treat it as irrelevant to matters of esthetics, literary analysis, and criticism," says Chad Walsh.

The book, which is divided into five main parts (I. Art and Philosophy, II. Writers in the Christian Tradition, III. Inklings and Ancestors, IV. Aspects of the Contemporary Scene, and V. Clyde S. Kilby: The man and His Writings), relates to questions such as, "To what extent can Christianity illuminate esthetics, and conversely to what extent can esthetics illuminate our understanding of Christianity? How does man's creativity fit into the total scheme of things established by God? What is the relation between God the Creator and man the artist, between the Word and the word? What is the connection between imagination and the Spirit?"

Any snap judgments concerning the contents of this book will prove to be premature, as they usually are.

The essays which each are the result of careful study require more than casual perusal or speed reading. This is not a book for people who like ready-made absolutes by which to judge all scholarly inquiry that is able to raise questions without being able to answer all of these. To discuss each essay, or even each main division in the scope of a limited book review, would simply be impossible. An impressive list of credentials of the contributors, some better, others less well-known, along with the subjects treated, seems to warrant an investment in this book.

This book is not for everyone. But the serious student of literature whose concern is Christian scholarship, and specifically the analytic and critical field of literature and its related aspects, will find this book valuable and useful. Chaucer, Milton, Lewis, Williams, Nemerov, and Malamud, are just a few of the authors under discussion.

Perhaps the following quotation from Chad Walsh's Foreword may provide additional insights into the scope of this book:

"Certainly the Festschrift demonstrates — and it still needs demonstration in order to convince many literary scholars — that a factual background (and for that matter, an experiential background!) in the Christian faith is a powerful tool in unlocking a vast amount of major literature. I have often been astonished at the effrontery of scholars whose religious education terminated with eighth-grade Sunday School, but who assume that this modicum of knowledge is sufficient for exploring the religious dimensions of literature — or ruling that the dimensions aren't there at all. Many of the present essays are illuminating because the contributions can speak from inside a tradition shared, to one degree or another, by the author under consideration."

No respectable library should be without this book.

Cor W. Barendrecht.

Reflections

I'm now supposed to be retired
And take life slow and easy
But what is that to be desired
When neither weak nor wheezy?

There are so many things to do
Still on my long agenda
And further, every week or two
It gathers some addenda.

And hence it often seems to me
That I'm busier than ever.
I think that I shall never be
All done with my endeavor.

But it does not upset me, Dear,
For when our now is ended,
Soon in a newer, better sphere
Our lives are re-extended.

Our vigor there will not abate
For life flows undiminished
And there eternal seasons wait
To do things yet unfinished.

There mid rejoicing, you and I,
Under God's kind direction,
Shall live and labor and apply
Our talents to perfection.

Dewey Westra 1965

Ecclesia Cristiana Reformed Hispana

The Lord has richly blessed the Spanish Christian Reformed Church this past year. Attendance has been increasing as the Congregation is moving toward organization.

The resettlement program fluctuated greatly during the year. A winter slow down was followed by news efforts by the deacons of the Grand Rapids area to resettle families from Miami, and finally in September the termination of the so called "Freedom Flights." At the same time, unemployment in Grand Rapids resulted in the loss of six very active families. However, God has supplied every need by quickly raising up new leadership to take their place.

General statistics indicate that 79 Cuban families attend the worship services with an average attendance of 210. The congregation now has 26 member families with 47 confessing members and 19 baptized children. Many of the Cuban families retain their membership in their American churches. Four Mexican - American and one Peruvian family attend the services. During the year there were 18 professions of faith, three infant baptisms and one adult baptism.

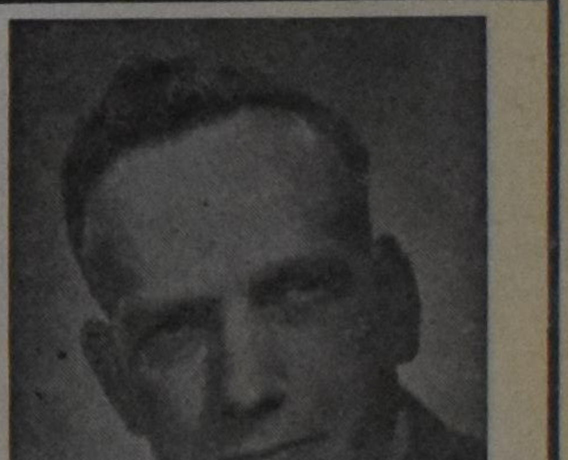
Two weeks of DVBS drew an average attendance of 56 children. Sunday School attendance averages 87 and there is excellent attendance at all society life in the church. Bible Study is emphasized in every society. The young people are especially active in evangelism.

Recently, a Latin American dinner drew 432 people including Cubans, Mexicans, Argentinians, Venezuelans, Spaniards and Americans for an evening of Christian fellowship and thanksgiving.

Let us praise our God for the blessings He has shown on this ministry and to the Rev. Mr. Cortina who during this past year has experienced God's gracious healing mercy from a very serious illness.

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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Box 312, Station B,
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On Feb. 26 we were blessed by the birth of a son

BERNARD HENDRICK

We thank our covenant God who has made all things well.

Henk & Eef Huinink (nee Hekman).

A brother for Joyce, Gerald & Henrietta.

Embro, Ont.

With grateful hearts we praise the Lord for the birth of our daughter,

CYNTHIA - LOUISE

born on February 29, 1972.

A sister for Christina Beth.

Jim & Joanne Poortinga.

14999 - 96th Ave.,
Surrey, B.C.

With great joy in our hearts and thankfulness to our Lord, we announce the birth of our son:

MICHAEL WILLIAM

A brother for James.

Fred and Pat Van Gorkum.

March 5, 1972.
R.R. 2, Fletcher, Ont.

The Lord has been very good to us. He sent another blessing to our home: we received from Him by adoption a little son

SHERWIN HARRY

1½ years old, a brother for Heather, Melinda, and Colin.

March 6, 1972.

Rev. & Mrs. Harry Mennega.

241 Stone Church Rd. E.,
Hamilton 52, Ont.

With praise to the Lord we announce the birth of our son

PETER FRANK

(Rev.) John & Alida Zantingh.

A brother to Janie, Michael, David, Paul, and Lisa.

Born March 9, 1972.

650 Maple Rd.
Richmond, B.C.

"Lo, children are a heritage of the Lord." (Ps. 127:3)

HOUSEKEEPER

in small town in S. Ontario in family with three children, where mother is ill. Letters to 3035, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

Wanted:

YOUNG AGGRESSIVE MAN

for our stockroom in Kitchener. Please apply in person. Duthler Textiles Ltd., 90 Gaukel Street, Kitchener, Ont.

REGISTERED NURSE

required in small nursing home for day and shift. Pleasant working conditions. Apply Mrs. J. Brands, Cedar Haven, Nursing Home, Mount Albert, Ont. Phone 473-2724.

ONE OR TWO WOMEN WANTED

for light greenhouse work — mostly potting small plants. Pleasant working conditions. Apply or phone for interview to Ben Veldhuis Ltd., Dundas, Ont. Phone 628-2632.

MARRIED MAN

for year round employment on irrigated dairy, beef cow, and feedlot operation in Southern Alberta. Three-bedroom older home with utilities supplied in separate yard. Employment to commence April 1. Wages commensurate with ability and willingness to learn. Reference required. For further information, write Peter Schuld, Box 182, Iron Springs, Alberta. Tel. 409-738-4439.

Vanuit Holland ontvingen we het treurige bericht van het overlijden bij een ongeval van onze innige geliefde oom- en tantezegger en nicht

ANNA BOONSTRA,

op de jeugdige leeftijd van 16 jaar.

Troost de Here de diepbedroefde vader en kinderen, die door haar heengaan in rouw gedompeld zijn.

Joh. 11:25 en 26: "Jezus zeide tot haar: Ik ben de opstanding en het leven; die in Mij gelooft zal leven, al ware hij ook gestorven; en een iegelijk, die leeft en in Mij gelooft, zal niet sterven in der eeuwigheid; gelooft gij dat?"

John en Grietje Boonstra-Betten
Geert en Jantje Geertsma-Boonstra
Roelof en Martje Vander Vaart-Boonstra

Telkwa, B.C.
Februari 1972.

The Lord took into His Glory our beloved mother and grandmother

MARIJKE OVERDIJK,
nee TEITSMA,

on March 2, 1972, at the age of 79. Since Dec. 12, 1963 widow of Harmen Overdijk.

"Blessed are all they, that put their trust in Him." Ps. 2:12b

John and Wilma Overdijk, New Liskeard, Ont.
Louw and Marijke Haaima, Oostmahorn.
Dirk and Sina Overdijk, Amsterdam.
Neil and Rena Glass, Woodbridge, Ont.
Anthony and Hilda Wielemaker, R.R. #1, Trenton, Ont.

On March the 3rd, 1972 the Lord called our dearly beloved mother and grandmother

WILLEMPJE VAN ROSSUM-KOELEWIJN,

pre-deceased by her husband Willem van Rossum, April 26, 1969.

Here on earth He took care of her for 74 years. She visited us in Canada for 4 months, 4 weeks after her return to Holland the Lord called her Home.

Our comfort is that she was sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Mike Van der Sluis.
Toos Van der Sluis, nee Van Rossum.
Margaret Ann.
Linda Maria.
Sarah Elizabeth.

Blenheim, Ont., R.R. #2.

Tot one diepe droefheid ging van ons heen, na een geduldig gedragen lijden, in de volle verzekerdheid des geloofs, onze geliefde zoon en broer

WILLEM VANDERLINDE,

op de leeftijd van 45 jaar.

Maart 5, 1972.

Psalm 23:4: "Al ging ik ook in een dal der schaduw des doods, ik zou geen kwaad vrezen: want Gij zijn met mij: Uw stok en Uw staf die vertroosten mij."

Roelof Vanderlinde,
Jantje Vanderlinde-Winters, Meppel.
Marrigje Vanderlinde-Doosje,
Gerrit Doosje, Meppel.
Jan Vanderlinde,
Wilma Vanderlinde-Berg, Corunna, Ont.
Barend Vanderlinde,
Marja Vanderlinde-Veenhuis, Meppel.
Evert Vanderlinde,
Ge Vanderlinde-Van Benthem, Nijeveen.

On Tuesday, March 7, 1972, the Lord is His infinite wisdom took unto Himself our husband, father and grandfather

DANIEL VANDERHOEK,

at the age of 61.

Elje Vanderhoek-De Jong.
Bert and Trudy, London, Ont.
Mona and Harry, Winnipeg, Man.
Elly and Bill, Ariss, Ont.
Clara and Jake, Chatham, Ont.
Bart and Marianne, London, Ont.
Coby and Jim, Bramalea, Ont.
Ann, London, Ont.
Dan and Tilly, Burnaby, B.C.
Alice, Chicago, Illinois.
And grandchildren.

The funeral took place Friday, March 10 at the First Christian Reformed Church, Talbot St., London.

Residence:
358 Westlake St.,
London, Ont.

On March 7, 1972 our Heavenly Father took unto Himself our dear friend

DANIEL VANDERHOEK

That the Lord may strengthen and comfort his wife and children is the prayer of their friends of the Bible Study Club.

Psalm 23.

London, Ontario.

March 7, 1972.

Following a sudden accident our Lord took unto Himself our beloved husband and father

JOHANNES BEINTEMA,

at the age of 45, on Tuesday, March 7th, 1972.

Psalm 39:9.

"I was dumb, I opened not my mouth because Thou didst it."

Sadly missed by wife Tjolly Beintema-Wassenaar
Peter and Teena Post
Peter
Gilbert
Grace
Jake
Sandra
Wilma
Clarence

Laurel, Ont.

We express our sincere sympathy to Mrs. Beintema and her family in the sudden death of their husband and father

JOHANNES BEINTEMA

"But if we have died with Christ, we believe that we shall also live with Him." Romans 6:8

The Choir of the Chr. Ref. Church Orangeville, Ont.

Our Father who is in heaven took home one of His little children, while playing, to be with Him in His divine Kingdom.

KENNETH JOHN FEENSTRA,

at the tender age of 4.

March 10, 1972.

"Jesus loves me this I know; For the bible tells me so."

With heartfelt sympathy to our fellow counselor and his family.

The Acton Cadet Corps and Counselors.

Is there a congregation which would like to exchange about

140 DUTCH BOOKS

with the Listowel Christian Reformed Church Library? If there is, please contact Mrs. Ed. Van Geest, Box 280, Listowel, Ontario for further information.

TEACHERS WANTED

Drayton needs a

TEACHING-PRINCIPAL

for the school year 1972-1973. A new home available on the school premises. Pleases forward all correspondence to the principal, Henry Schaly, P.O. Box 141, Drayton, Ontario.

The Calvin Christian School in Dundas, Ont. needs for the 1972/1973 schoolyear

A TEACHER

for the lower grades. (Preferably with a knowledge of music.) Please send applications to Mr. F. Burghgraef, principal, R.R. 2, Ofield Rd., N., Dundas, Ont.

Immanuel Christian School of Lethbridge, Alta., requires

TEACHERS

for junior high school, social studies and music. Send all inquiries to Mr. H. Konynenbelt 802 - 6th Ave. N., Lethbridge, Alta.

The Sarnia Christian School invites applications from male and female

TEACHERS

if possible with experience. Letters to Mr. A. Hengstman, 1273 Exmouth St., Sarnia, Ont.

The St. Thomas Ebenezer Christian School invites applications for an experienced

TEACHER FOR GRADES 5 & 6

preferably one able to teach French. Please send your application forms (NUCS forms if possible) to the principal, Joseph Van Beek, 77 Fairview Ave., St. Thomas, Ontario.

On March 9th, 1972, the Lord in His infinite wisdom called to His eternal home our beloved brother, brother-in-law, and uncle

HENRY VISSER

at the age of 46 years.

As for him he will behold His glory and shall be satisfied. As for his wife and children our prayer is "Keep them as the apple of Thine eye, hide them under the shadow of Thy wings." (Ps. 17:8)

Huizen, N.H., Holland:
Mr. Klaas Visser.
Broek op Langedijk, Holland:
Mr. & Mrs. Jan and Dick Visser.
Nederhorst den Berg, Holland:
Gert and Jannie Kostelijk.
Broek op Langedijk, Holland:
Wim and Alie Visser.
St. Pancras, Holland:
Niek and Klasien Visser.
Carlyle, Ont.:
Paul and Mar Groen.
Nieces and nephews.

R.R. 1, Freelton, Ont.

HELP WANTED

around May 1. Work on fruit farm and trucking. Apply Evert Jagt, 457 Main West, Grimsby, Ont. Phone 945-8155.

Wanted:

SINGLE OR MARRIED MAN

for dairy farm. Superior View Farms, R.R. 3, Welland, Ont. Ph. 732-1195.

Wanted: Responsible

DAIRY MAN

with family, to take operation of 60 cow dairy. No field work. Top wages or share. Modern 3-bedroom house, close to church, school. Write Box 544, Coaldale, Alberta or phone 403-345-4338.

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Two good broiler houses, fully equipped, 15,774 quota. Natural gas heat in both, and in home. 15 acres garden soil. New well. Attractive 1½-storey 3-bedroom home, nice surroundings. (Want something bigger? All right — just ask.)

FRED W. BRAY
REAL ESTATE BROKER
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

The John Knox Christian School of Woodstock, Ont. will be in need of a

TEACHER

from one of the intermediate grades. Send all correspondence to Mr. R. Vander Ploeg, Principal, 1045 Parkinson Road, Woodstock, Ontario.

Abbotsford Christian School, located in the beautiful Fraser Valley of British Columbia, is in need of

TWO TEACHERS

for the school year 1972/1973. One for one of the lower elementary grades and one for grade 7, who must be able to teach French in the Junior High School. Direct your application or inquiry to the principal Mr. John Kampman, P.O. Box 175, Abbotsford, B.C.

Brantford Christian School requires an experienced

TEACHER

for grades 1-2 combined. Enrolment less than thirty pupils. Apply to Miss R. Van Westenbrugge, princ., 7 Calvin St., Brantford, Ont.

Athens Christian School invites applications from a

TEACHER

for the primary grades. Send correspondence to Mr. Arnold Deelstra, Principal, Box 264, Athens, Ontario.

Houston Christian School seeks applications from experienced

TEACHERS

to fill possible vacancies in the grade 1, 2, 3 and 4, 5, 6 combinations. Contact Principal Joe Vander Kwaak, Box 237, Houston, B.C.

The Clinton & District Christian School will be in need of

TEACHERS

for the primary grades for the 1972/73 schoolyear. Please send your applications to the principal, Mr. R. Schuurman, Box 658, Clinton, Ont.

The Willowdale Christian School (in Toronto) will have the following

VACANCIES

for the 1972/73 schoolyear:

One in the primary grades and one in the junior grades.

There are also part-time positions available at the primary and senior levels.

Please address your applications for any of the above mentioned positions to the principal, Mr. N. Vandooren, Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont.

Ladner Christian School seeks applications from

TEACHERS

for grades 1 through 4. For more information contact Mrs. J. Westerhof, 4763 - 54 A St., Delta, B.C.

Thunder Bay Christian School will be in need of a female

TEACHER

for the combined grades 3 and 4 for the 1972-1973 schoolyear. Some experience preferred. Applications to be sent to the secr. T. Bakker, R.R. 3, Thunder Bay "F", Ont.

Agassiz Christian School needs

TEACHERS

one for the lower grades and one for the intermediate grades, for the 1972-73 school term. Address applications to S. L. Toering, Principal, Box 323, 7571 Morrow Rd., Agassiz, B.C.

Durham Christian High School invites applications for the position as

ENGLISH TEACHER

for the 1972-1973 school year. Interested applicants contact R. Siebenga, principal, Box 238, Bowmanville, Ontario.

The Education Committee of Calvin Christian School of Hamilton invites applications for

TEACHING POSITIONS

for the intermediate grades for 1972-1973. We encourage applications from teachers knowledgeable in the teaching of art, music, girls P. E. Please request an application form from the principal, Mr. W. H. Hultink, Calvin Christian School, 547 West 5th St., Hamilton 41, Ontario. Phone: 385-2045.

Oshawa's Emmanuel Christian School requires

A PRINCIPAL AND TEACHERS

in the primary and intermediate grades. Request an application form from Abel Zwart, 383 Adelaide Ave. East, Oshawa, Ont.

The Timothy Christian School of Rexdale, Ont., will have a number of

VACANCIES

for next year. Please send for application forms to H. K. Bergsma, principal, 28 Elmhurst Drive, Rexdale, Ont.

TIMOTHY CHRISTIAN SCHOOL
WILLIAMSBURG, ONTARIO

Our school needs a qualified and (preferably) experienced

GRADE 5+6 TEACHER

for the schoolterm 1972-73. The class will have 25 pupils. Please send your applications to Mr. J. Kooistra, Principal of the school.

LAURENTIAN HILLS
CHRISTIAN SCHOOL

invites applications for

ONE PRIMARY TEACHER

Experience preferred. Direct correspondence to Mr. Wm. A. Van Dyke, 11 Laurentian Drive, Kitchener, Ontario.

Vancouver Christian School, 5621 Killarney Street, Vancouver 16, B.C. has for its combined grade 5 and 6 classroom an opening for a

TEACHER

Familiar, or willing to become familiar, with informal education. For application form please contact the school.

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOLS
28 Athens St., Hamilton 41, Ont., Canada

invites applications from

SECONDARY TEACHERS

in the following subject areas:

BIBLICAL STUDIES (Gr. 9-11)
GIRLS' PHYSICAL EDUCATION (Gr. 9-12)
MUSIC, ART (Part-time, Gr. 9, 10, Sr.)
DRAFTING, HOME ECONOMICS (Part-time, Gr. 9)

For further information and application forms, contact the Principal, Mr. R. Klapwyk; 416-389-3411 (School); 416-383-8221 (Res.).

EDMONTON CHRISTIAN HIGH SCHOOL

has an opening for a permanent position for

A Teacher with English Major

as well as a possible opening for a one-year appointment as

A Teacher with French Major

to substitute for our regular French teacher who may be taking a leave of absence in 1972-73.

Address all enquiries to Mr. J. Tuininga, Principal, 14304 - 109 Ave., Edmonton 50, Alta.

Centennial Chr. School (Terrace, B.C.)

in the beautiful Skeena Valley

needs a

PRINCIPAL-TEACHER for Grades 5, 6, 7

and a

TEACHER for Grades 3 and 4

Send applications to Arthur Groot, Sec'y, 4720 Straume Ave., Terrace, B.C. Ph. 604-635-7383.

Slapeloze Nachten

(Vervogd van blz. 5)

boek, waarin de schrijvers elkaars opvattingen bestrijden, zodat wij moeten uitmaken, wie van hen gelijk heeft en wie ongelijk."

De **kern** van het Synodale antwoord op dit bezwaarschrift is te vinden in het volgend citaat: "**De Synode ziet geen reden om aan te nemen dat drs. Baarda zich op de door ds. Hegger aangevochten punten buiten de grenzen van het belijden van de kerk zou hebben begeven.**"

Niet buiten de grenzen!

Toen ik die woorden las moest ik even denken aan 1939 en 1940. Hitler annexeerde Oostenrijk; de dappere Dolfusz werd vermoord; maar Hitler was niet buiten de grenzen van het Rijk. Hitler annexeerde Tsjecho-Slowakije; maar ja, daar woonden de Sudeten-Duitsers; en met een zucht van verademing constateerde Europa bij monde van de man met de paraplu: hij is niet buiten de grenzen van het Rijk; Hitler annexeerde Denemarken, Noorwegen en tenslotte ook Holland; maar er waren 'documenten', die aantoonden dat Nederland zelf de aanval had geprovoceerd, en vocht Duitsland niet voor zijn 'levensruimte'? — Hitler was niet buiten de grenzen van het Rijk.

"De Synode ziet geen reden om aan te nemen dat drs. Baarda zich op de door ds. Hegger aangevochten punten buiten de grenzen van het belijden van de kerk zou hebben begeven."

De grote vraag doet zich voor: waar liggen die grenzen eigenlijk? Zijn ze verschuifbaar? Wisselen ze met de opinies van de toonaangevende theologen van de wisselende tijden? Wat heeft ds. Hegger eigenlijk op zijn hart?

In antwoord op die vraag kan ik u alleen maar aanraden het genoemde nummer van **In de Rechte Straat** zelf te lezen; het betoog van ds. Hegger is wel gedocumenteerd. Hij citeert Baarda, die ten aanzien van Jezus' intocht in Jeruzalem schreef, dat Mattheus deze geschiedenis **vervormde** met het doel, om ze te laten kloppen op de profetie die we lezen in Zach. 9:9. "Een leugentje om bestwil", zo noemt ds. Hegger deze opvatting, en dan vervolgt hij: "Leugenlippen zijn de Here een gruwel."

Hij citeert Baarda, die ten aanzien van het verhaal van het muntstuk in de bek van een vis schreef, dat in de traditie dit verhaal kennelijk in de richting van een wonder is **omgebogen**, waarmee hij (aldus Hegger) wil zeggen: "Dat wonder van die stater in de bek van een vis heeft helemaal niet plaats gehad; het geloof van de gemeente heeft er een wonder van **gemaakt**.", en dan vervolgt hij: "Wij weigeren te geloven dat de Waarheid op deze wijze in gemeenschap is getreden met de leugen."

Hij citeert Baarda die schreef (ten aanzien van de echtscheidingskwestie in Mt. 5:32) dat Mattheus de radicale formuleringen van Jezus **afzwakte**, en dan vervolgt hij: "Wanneer het in één geval bewezen zou zijn, dat de evangelisten ons de echte woorden van Jezus hebben onthouden en aan de lezers hun eigen mening hebben willen opdringen door eigenmachtige toevoegingen, dan kunnen wij nooit helemaal zeker zijn of we met de woorden van Jezus te doen hebben of met de draai die de evangelist eraan gegeven heeft."

Hij citeert Baarda die schreef: "De redakteuren (bedoeld is de mensen van wie aangenomen wordt dat ze de laatste hand legden aan de evangelieboeken zoals wij ze hebben; L.P.) hebben gewerkt met de traditie. — Aan de randen van de traditie sprak het volksverhaal en soms ook de eigen impressie van de overleveraars mee. Hoe zullen de redakteuren dat ooit ... schift kunnen hebben? Soms kan ook de eigen interpretatie van een verhaal of een woord de vorm, waarin het in hun Evangelie gegoten werd, mede bepaald hebben."

Ds. Hegger voegt hieraan toe: "Op geen enkele wijze wordt hier gesproken over de inspiratie van de Heilige Schrift. De schrijvers hebben blijkbaar op geheel menselijke wijze getracht de feiten en de woorden van Christus te boek te stellen. Ze zijn slordig omgesprongen met de woorden van Christus, hebben daar soms aan toegevoegd en er een andere betekenis aan gegeven, ze hebben legenden als echte gebeurtenissen voorgesteld, enz."

Volgens de Nederlandse Synode ligt dat alles binnen de grenzen van het belijden der kerk. Maar in dat belijden der kerk staat nog altijd te lezen, dat wij alles voor waarachtig houden wat ons God in Zijn Woord geopenbaard heeft; en dat wij zonder twijfeling alles geloven wat daarin begrepen is.

Ik kan me voorstellen dat aan het eind van dit geschrift van de 'tranen van een ouderling' geschreven werd.

"'k Bracht mijn nachten door met klagen", staat ergens in de oude psalmberijming. Slapeloze nachten!

Louis Praamsma.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Mar. 27	Mar. 24	Mar. 22 noon
Apr. 3	Mar. 30	Mar. 28 noon
Apr. 10	Apr. 7	Apr. 5 noon
Apr. 17	Apr. 14	Apr. 12 noon

Bible work is expanding in Bulgaria, Yugoslavia

Sofia (EP)—A new translation of the New Testament and Psalms into Bulgarian has been completed here after seven years' work by Orthodox scholars.

Protestant and Roman Catholic churchmen have read the text and made suggestions, and the translation is expected to be acceptable to all Bulgarian Christians.

Publication is under discussion among representatives of Bulgarian Churches, the government and the United Bible Societies. The latter agency has offered to provide the paper.

Meanwhile, the European Baptist federation in Switzerland reported that distribution of Bibles in Yugoslavia increased in 1971 to 36,760 copies, as compared to 19,478 a year earlier.—2/12/72

Mission Industrial Store

For forty years the Mission Industrial Store has served the Grand Rapids churches in their deaconal ministry to the city. Merchandize is picked up regularly throughout the area and distributed at low cost to the poor and destitute. When valid need is indicated by a church or welfare agency merchandize is given to the needy free of charge. Bargains in all kinds of used goods are always available. All profits realized through the sale of goods are used by the Board of Evangelism of Greater Grand Rapids for the work of evangelism in the city.

Through the years your store has built up a reputation for:

1) courteous and prompt pickup service
2) excellent re-upholstery facilities, and
3) fair pricing.

Remember: Call the store during your spring cleanup time! Someone else can probably use what you no longer need or want!

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This unusual collection of poems, illustrated with impressionistic woodcuts, takes its inspiration from the book of Jonah.

THE NEW TESTAMENT DOCUMENTS: Are they Reliable? by F. F. Bruce.
A brilliant presentation of the evidence of the historical trustworthiness of the canon of the New Testament.

NOTES ON RACISM FOR CHRISTIANS, by Donald G. Holtrop.
The author uses a **Screwtape Letters** technique to point out subtle ways in which alleged Christians support their racist position. He also reveals practical steps that may be taken to eliminate the poblem.

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Speeches given during the war concerning man's desire for future life, the problem of pain, a warning to students, and other subjects.

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The New Testament in today's English.

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The author discusses Jehovah's Witnesses, the New Spiritism, Theosophy, Christian Science, The Unity School of Christianity, Mormonism, British-Israelism, and the Christian Religion.

STRAIGHT DOWN A CROOKED LANE, by Francena H. Arnold.
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